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*E. L. ...
Jacobi Heber*

CHARLES GODDARD, D.D.

ARCHDEACON OF LINCOLN.

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A BRIEF
DISCOURSE
CONCERNING
ZEAL,

Containing the Substance of Three
SERMONS

Preached in the Parish-Church of *Hanbury*, in the County of *Worcester*, in the Year 1727.

In which is shewn its true Nature and Properties, its Necessity fully and plainly demonstrated, its Object fixed, and other Qualifications duly stated.

AS ALSO,

A True and impartial Representation, of some of the Chief of those many Mischiefs on the one hand, and Benefits and Advantages on the other, that are the usual, natural, and almost inseparable Consequences of its being either ill, or well applied, and conducted.

With a PREFACE,

Shewing the AUTHOR's Motives and Intent in Preaching and Publishing the said Discourse.

By GEO. VERNON, A. M. and Rector of Hanbury.

*Si quid novissis rectius istis,
Candidus imperti; si non, his mere mecum.*

Hor. Ep. 6. Lib. I.

LONDON, Printed for James and John Knapton, at the Crown in St. Paul's Church Yard; and Sold by Samuel Mountfort, Bookseller in Worcester, 1728.



T O

The no less truly Pious, than Prudent,
and Accomplished Lady,

Mrs. *VERNON*,

RELICT of

THO. VERNON, Esq;

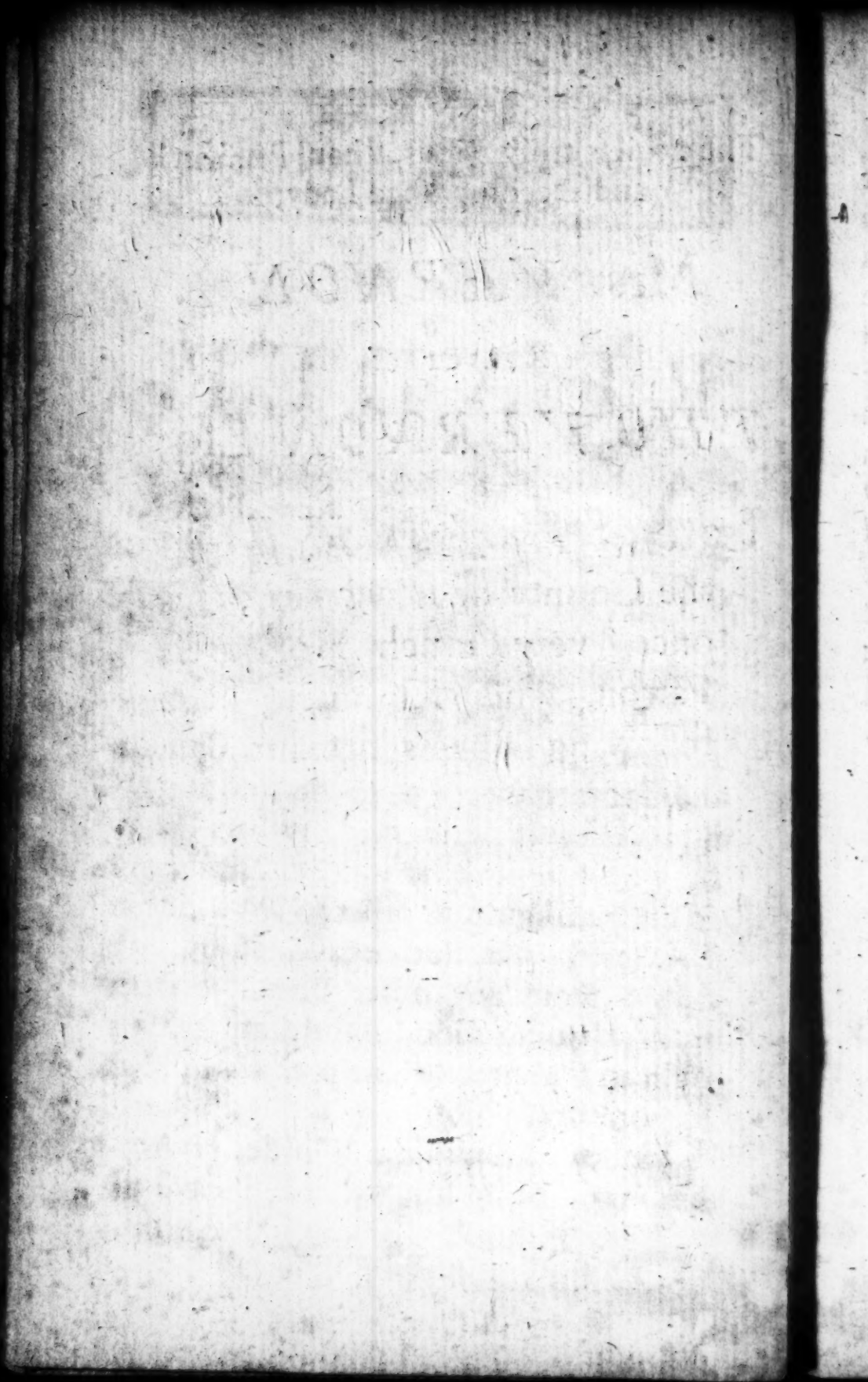
Late of *Hanbury-Hall*, in
the County of *Worcester*; his
once very much Honoured
Patron, and Kinsman; the
following Sheets are humbly
Dedicated; as a sincere, tho'
poor Acknowledgment, of
many great, and particular
Favours received by

Her most Humble,

Most Obliged,

Most Obedient Servant,

GEO. VERNON.





T O T H E
R E A D E R.

AS the following *Discourse* comes abroad without any Person's Desire or Command; so 'tis thought expedient by the *Author* of it, to say something touching his End and Design in suffering it so to do.

And the only Favour he begs of his *Reader*, next to judging with Candor and Good-Nature of what was well meant, how ill soever performed, is this; That he would believe, that as his Preaching, so the Publishing of what follows in this Discourse, was not occasioned by, or flow'd from any other Principle than that of doing Good, and setting Men right in a Matter of the greatest and last Importance.

Left of all, was it any Pride, or Ambition of being known and deem'd an
A 3 Author,

vi *The Preface.*

Author, that put him upon doing what is done: He well and clearly enough foresaw the Charge and Trouble, with which Performances of this Kind are attended, as well as those Censures and ill-natured Reflections, which, as the World goes, are not easy to be avoided: So that if he be so well acquainted with himself as he ought, and may charitably be presumed to be, he is so far assured of his being a Lover and Affecter of Quiet and Obscurity, that nothing but some higher and better Motive than that of being known to the World, could have put him upon such an Undertaking; and had not those more Generous Motives of doing Service to God and Men, such as he is capable of, vanquished and over-weighed the Force of his own natural Inclination, the following Discourse, (which, however, was not made Publick without some Struggles and Reluctance, arising from Fear and Modesty) had never reached farther than the Knowledge of that plain Country-Congregation, before whom the Substance of it (for the Additions and Alterations that

The Preface. vii

that have been since made, some few Quotations allowed for are very few and inconsiderable) was delivered from the Pulpit. But after he had well considered, that God can even bring *Good out of Evil*, and that he often makes Use of very mean Instruments to convert and convince others, and bring about, and put in Execution the other wise Purposes of his Good Providence, he was willing to put himself under his Protection, and venture to appear in *Publick*; being not without Hopes, that what he has perform'd, tho' falling short of those fine Thoughts, exact Method, and polite Stile, in which many of our Divines excel, might yet by the *native Force* of the Truths therein contained, be a Means of doing some Good in the World, and fall into such Hands, as cannot so easily purchase, or otherwise procure other better Discourses on the same Subject. And if what he has written does (as he heartily wishes it may) prove a Means and Instrument to quicken and excite Men, those especially of this *Established Church*, to

viii *The Preface.*

such a *Zeal* for God and the Christian Religion, that in very many amongst us is so shamefully wanting, and to settle it upon such a sure Foundation, and confine it within such Bounds and Measures, as may at once render it acceptable to God, beneficial to the World, and available to Men's own Eternal Salvation, he has the End of his Pains and his Prayers.

For 'tis Matter of great Sorrow, to observe and see the great and visible Decay of true Christian Piety and *Zeal* amongst us, which in none is more apparent, than in the Generality of the Members of the *Church of England*. Alas! We have little *Zeal* left amongst us, unless it be that * *bitter Zeal*, that St. *James* speaks, of Chap. 3. v. 14; or that Party-*Zeal* that hath justled out, and even devoured that which is properly Religious; and of such *Zeal* we have, or lately had, God knows, more than enough, but which is rather to be lamented, than boasted of.

* Πικρὸς Ζήλος.

And

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And this at a Time, when not only the *Constitution of this Church* in particular, but *Common Christianity*, and indeed All Religion in general, was never more openly and violently assaulted by Atheists, Deists, and other obstinate Hereticks, under that Disguise which they mightily affect and glory in, *viz.* of being thought Men of a larger *Genius* and Capacity than others, and free and impartial Inquirers into the *Grounds and Reasons* on which Religion is built: Whilst the Generality of those that are themselves Christians and Church-Men, seem as if they were indifferent what Turn things took; whether they have this or that, any Religion, or none at all.

Whence else proceeds that great Licentiousness, and those many gross Immoralities that are every Day practised among us? Whence that Liberty, that Men allow themselves in the Commission of known Sins, and that Indifferency, not to say Pleasure, with which they behold others do the same? And why are so many Duties omitted by

X *The Preface.*

Men themselves, or encouraged, or however winked at in others, to which Men are bound either by the Law of God, or the Laws and Constitutions of the Church and Nation, of which they are Members?

In vain do Men pretend to have *Zeal* for Religion in General, or this or that Particular Denomination of it, when their Actions are not conformable to their Professions and Protestations. Men may, and I believe very often do, deceive themselves this Way; but it is not so easy to deceive others, and much less mock God. *Quid Verba audio, cum Facta videam?* is a sufficient Confutation of such Men's Pretences; and Men will evermore make a Judgment of others, rather by what they see them do, than by what they hear them say.

And now what can we think, for Instance, of those amongst us, who would be thought Good Church-Men, tho' they utterly neglect the Observation of those *Fasts and Festivals* that are appointed by the *Church* of which they are Members, to be kept in a devout

The Preface. **xi**

out and religious Manner; not excepting even those that bear a particular Relation to *the Lord that bought us*? Of which there are no small Numbers, especially in *Country-Places*; and that not only of the *Poor and Labouring sort of People*, but of those in *easier and better Circumstances*, that for the most Part have so much Time lying on their Hands, that they know not well how to employ and get rid of it: And yet it were much better than it is, if this were the worst that could be said, and that the Time which they neglect to employ in *Devotion and Piety, and Works of Charity and Hospitality*, were not too often spent in open, or more concealed Acts of Vice and Wickedness.

Nay, the *Lord's Day* it self, the great *Christian Sabbath*, on the due Observation of which, the Christian Religion, as to its Subsistence and Propagation in the World, has so great and immediate a Dependance, is yet treated in such a Manner by many amongst us, as furnisheth us
with

xii *The Preface.*

with just Matter of Sorrow and Complaint.

Many are they that seldom, or never come to the Publick Worship of God in our Churches at such Times; or if they do, behave themselves in such a *careless, indecent, and irreverent Manner*, that instead of doing God and Religion any Honour, and assisting and elevating the Devotions of their Fellow-Christians, offend God, and give great *Scandal and Disturbance* to others; and so it were as well, or better, if they tarried at Home, unless they would demean themselves with more Reverence, and good Manners, and as becomes the *House of God*, and the Assemblies of those that come thither to *worship Him in Spirit and in Truth*: Whilst there are others, that openly and notoriously prophane that Sacred Time, which God hath expressly excepted, and appropriated (Cases of *Necessity and Charity* being allowed for) to his own more immediate Service; and that in Defiance of all Laws, as well Human, as Divine.

There

The Preface. xiii

“ There was a Time, when *Schism* and
“ Sacrificing to Idols were looked up-
“ as equally *odious and abominable*,
“ and that it was not less glorious and
“ honourable to suffer Death rather
“ than *divide* and *mangle* Christ’s
“ Church, than it was to die a Martyr,
“ rather than commit Idolatry.” * But,
alas ! there are but few amongst us that
are of the same Mind now ; for every
little Fault they can find or fancy in
their *Minister*, what they call hard
Usage in paying their Tythes, or be-
ing proceeded with according to Law
for *Scandalous Faults*, or upon very
strong and violent Presumptions, or for
some other weak and ill-grounded
Reasons, that Men easily muster up in
Favour of their own Inclinations, and
to keep themselves in Countenance :
Or, Lastly, out of a meer Itch after
Novelty, and a restless, unsettled Tem-
per, they will break the Unity of the
Church, forsake their Lawful Pastors,

* Dionys. Alex. Ep. ad Novatum cum Textu E-
mendato in Euseb. Eccles. Hist. Lib. 6. Cap. 45. Edit.
Gul. Reading.

and

xiv *The Preface.*

and either embrace the Errors of the Church of *Rome*, or join themselves to some of those Denominations of *Protestants*, who for Reasons not to be justified, separate from our Communion.

It were indeed much to be wished, that the *Primitive Discipline*, as far as is consistent with the present State of Affairs in this Part of the World was restored: It would, in all probability, do *Wonders*; but 'tis certain, we have nothing of it left at present, in several Respects, besides the meer *Shadows* of it. And much Pains has been taken by some amongst us, to teach Men to despise the *Censures* of the *Church*, and render them even as insignificant; and as little to be dreaded as the old *Bruta Fulmina*, or the later Roarings of the *Roman Pontiff's Bulls*. If the Writer of this Preface be not altogether of this *Opinion*, when such Censures are justly inflicted, he hopes he may be excused, seeing he errs in very *good Company*, and believes he has the *Scriptures*, as well as the Purest *Antiquity*

The Preface. XV

quity on his Side, that with him weigh more than the Opinions and Sentiments of a thousand *Modern* Authors: Tho' among these, all are not of one Opinion; and many very Wise and Great Men from the Reformation to this Time, have and do believe, that a *Good Discipline* is at least necessary to the Perfection of any Church, and think nothing so much wanting in the *Church of England* in particular, as a stricter and more impartial Proceeding with all Sorts of *Scandalous Offenders*, that are *Subjects*, and within the Verge and Cognisance of its *Jurisdiction*. And indeed this is what we all seem to wish (with what Sincerity some of us, ought well to be considered) once a Year, * at least; but when it can, or will be brought to pass, God only knows, But to proceed:

Catechism, that should lay the first Stone in the Foundation of Religion in the Minds of the *younger Sort* (and it were heartily to be wish'd that there were

* See the Office for Ash-Wednesday.

xvi *The Preface.*

none of riper Years that needed as much) is a Thing almost *forgotten*, and laid aside; the *better Sort* commonly thinking themselves and their Children above it, and foolishly suppose their Honour concern'd not to suffer their Children to stand among Persons of *inferior Rank*, and give an Account of their Progress in *religious Knowledge* before the *Minister and the Congregation*, tho' this be highly fitting and expedient, and would, doubtless, have a very *good Effect* upon many others, and is no way *Dishonourable* to themselves.

Whilst, on the other hand, those of *meaner Condition* little concern themselves about it; and so they can but breed up their Children just to earn and get a Piece of that *Bread that perisheth*; they care not what Hazards and almost Impossibilities they subject them to, of so much as tasting that *which endureth to Everlasting Life*.

It may be true, that as to such Children's *Instruction* in the Principles of the Christian Religion, the *Ministers*
may

The Preface. xvii

may in some Places possibly be to blame (altho' they cannot hope such Persons should reap the same, or almost any Benefit at all, from their other Labours without it) by not putting Parents in Mind of their Duty in this Particular, or neglecting their own; or which is near as bad, performing it in a *superficial, careless, and perfunctory Manner*: Yet, generally speaking, this horrid, mischievous, and shameful Neglect, of Children's being taught *the first Principles of the Doctrine of Christ, and being brought up in the Nurture and Admonition of the Lord*, is not so much owing to the *Clergy* as the *People*, who too often are found to employ little or no Care and Pains, to fit them for the Minister's farther Instruction, tho' that be solemnly promised on the Behalf of every Person Baptiz'd, *viz. That he, or she shall be taught to say the Creed, the Lord's Prayer, and the Ten Commandments, and be farther instructed in the Church-Catechism*, in order to receive Confirmation from the Bishop.

By

xviii *The Preface.*

By which means it comes to pass, that many have the *Impudence, or Ignorance* to offer themselves to *undertake* for others, who have never receiv'd the other *Sacrament* themselves; nor have been so much as *Confirm'd*, and, as they ought to have done, made a Solemn Profession of their embracing and adhering to the Christian Religion, which their *Sureties in Baptism* promised for them that they should do, and which Promise they themselves are *bound to perform*.

And as one Sin is often pleaded (tho' very foolishly) in *Defence* and *Excuse* of another; so those wretched, ignorant uninstructed People, are found to plead such their Ignorance for an Excuse of not coming to the *Lord's Supper*, tho', at the same Time, they have no Thoughts of being better instructed in order thereto. But whether it be for this Reason or some other, of which there is great Variety (such as they are) 'tis most certain, and never sufficiently to be lamented, that one of the most solemn Acts of *Divine Worship*, and one of those

The Preface. XIX

those two Institutions, which Christ hath added to Natural Religion, is shamefully neglected, contrary to our Saviour's *dying Command*, the Example of the *first and best Christians*, and to Mens own (would they take Care duly to study the End and Design of it, and prepare themselves for it as they ought to do) exceeding and unspeakable *Detriment and Disadvantage*.

'Tis moreover a thing of the most *mournful Consideration*, that the Worship of God in *Families* is so little kept up or regarded, especially on the *Lord's Day*; which is not only a great Breach of Duty, a Dishonour to God, and Detriment to Religion, but is also a greater Disadvantage to Men in carrying on their *Temporal Affairs* and Concerns, than is often well considered. For seeing all Business cannot be dispatched by the Head of a Family alone, without the Assistance of others; can any thing be imagined, to tend so much, and so immediately to inspire Servants with *Diligence*, Sobriety, and *Faithfulness* in the Discharge of those Duties

ties that are incumbent on them; or can any thing be thought to render *Wives* and *Children* more dutiful, obedient, and tractable, than the Exercise of Religion in *Families*? Whereby not only *God's Blessing* in the Course of his Providence might more rationally be expected, and depended upon, and the Members of such Families better instructed in their Duties, and excited to the faithful Discharge of them; but moreover they would be deprived of the Opportunities of joining themselves to *ill Company*, and being infected with their Vices, by which the Peace and Happiness of Families are frequently disturbed, and the Success in Business, which might be otherwise hoped for, baffled and disappointed, by Reason of the *Negligence* or *Unfaithfulness* of those by whom it is managed and carried on. Insomuch that I will venture to say, that if God were better served within Doors, Things would often be managed in a smoother Manner, and to more Advantage without and within too. And yet this is what
many

The Preface. xxi

many call by the Name of *Puritanism*, or however neglect as a thing of no manner of Use and Consideration.

Some Families there are, and those, it is to be feared, not a few, who never so much as give themselves the Trouble, or God the Honour, even when they sit down to their most *solemn Meals*, to invoke the *Divine Blessing* on that Provision which God of his mere Bounty daily affords them, or return him Thanks for what they receive of his Benevolence: And yet as brutish and indecent as ever this is, it were to be wished that there were not some Persons of otherwise good Account in the World, that are guilty of this *Religious*, or rather *Irreligious, Rudeness*.

It would exceed the just Limits of a Preface to so *small a Performance*, to enumerate but one half of those Instances, that too clearly manifest the sad *Decay of Christian Piety* amongst us; what therefore is thought fit to be farther said, will be comprehended in as few Words as well can be.

And

xxii *The Preface.*

And seeing it is not so easy from any other more immediate Cause, to account for those many Affronts, which are every Day offered to Religion, as from the want of *Zeal* in those that profess it; it is humbly conceived, that a Discourse designed to beget and excite it in Mens Minds, and at the same time to restrain it within its proper Bounds and Channels, will not be thought by any honest and impartial Person, either to be *Unseasonable* or *Unnecessary*.

For tho' it may safely be owned, that *Moderation*, when rightly understood, is as much a Christian Virtue as *Zeal* itself; yet as it has been treated of and recommended by some of late, that is, in a *rambling and undue Latitude*, it can be supposed to leave little or no room for *Zeal* at all, but as *Moses's Rod* is said to have done by those of the *Egyptian Magicians*, would, if admitted, swallow up that, and most other Christian Virtues.

On the other hand, when *Zeal* for Religion has been pressed and recommended

The Preface. XXIII

mended by the *Sons of Thunder*, it has been dressed up in such an horrid and affrighting Shape and Complexion, as can render it amiable and eligible to none, but Men of the *worst Natures, and most salvage Tempers*, and as such a thing which can never be reconcil'd to the Religion of the most *Humble, the most Meek, and the most Merciful JESUS*.

If therefore the following Discourse shall prove any way serviceable (as 'tis wished it may) to make *Harmony* out of these *Discords*, and reconcile *Zeal* to Moderation, and Moderation to Zeal; and as the Psalmist speaks * of *Mercy and Truth, Righteousness and Peace*, make them lovingly meet, and embrace each other; the *Publisher* presumes it has a Right to be the more favourably receiv'd, by all who are cordial Friends and sincere Well-wishers to the Christian Religion in general, and the *Church of England* in particular; seeing it is

* Psal lxxxv. 10.

XXIV *The Preface.*

his Persuasion, and the thing it self is indeed self-evident, tho' we now enjoy by the Divine Blessing (for which we have great Reason to be thankful) the Protection of a very *Pious and Religious Prince*, who is known to be a *Zealous Protestant*, and who has made a solemn and early Declaration, that *our Constitution both in Church and State, shall always be his first and chiefest Care*; yet on the one hand, if the want of true *Zeal* for the Religion we profess, should not only continue, but also get more and more Ground amongst us (which God forbid) or, on the other should grow Wild, Fanatical, and Enthusiastick, inconsistent with the Dictates of *Natural*, as well as *Revealed* Religion, a *Zeal* not to be reconciled with *Faithfulness*, and *Mercy*, and *Humanity*, and the like great and indispensable Duties; What less can we expect, than that we should frustrate the *wisest Counsels*, and best Measures that can be taken for our Peace and Security? And by making the Governor of the Universe, who is higher and
more

The Preface. XXV

more powerful than all the Kings of the Earth, our Enemy, we shall kindle *God's Wrath against us*, and provoke him to plague and punish us in a various and terrible Manner, and it may be at last, finally cast us out of his *Protection*, and give us over to the Will of our Enemies, and utterly deprive us, and our Posterity, of those many *inestimable Blessings*, both as we are a *Church* and *Nation*, which we have long enjoyed, but which, for the greatest Part, have not learnt sufficiently to value; which surely 'tis our *Interest* as well as *Duty*, to take all possible Care to prevent.

Thus much having been said, with Respect to the End of publishing the following *Sheets*, and especially with Regard to that Want of *Zeal* which is so visible in many of the Members of the Communion of the *Established Church*, the Author only begs Leave to inform his Reader, that he is not so vainly *sanguine*, as to believe, that the following *Treatise* will please every Body (for there are Few, if any Performances of this Nature, or indeed

XXVI *The Preface.*

any other, that ever did that) some Men are so little acquainted with any sort of *Zeal*, that they are not likely very easily to be brought to believe it Necessary, but rather look upon it as the Effect of *Enthusiasm*, or a kind of *Spiritual Fever*, that they think it their Wisdom and Interest to keep at as great a Distance from it as possible: Whilst, on the other Hand, there are many who have so long been used to, and prejudiced in Favour of that which is *false and mistaken*, that like the Light to weak and distemper'd Eyes, what is there said, how true and reasonable soever, may possibly grieve and offend them: But yet it is to be hoped, that these *Prejudices* are not so deeply rooted in all, but that in some they may be happily plucked up and eradicated. And this *Author* can truly say for himself, that it was not his Design or Intent to provoke any Man's *Choler and Displeasure*, so far as he could avoid it, and speak *Truth*, and *do Justice* to his Subject; so that what is laid in any Part of his Discourse,
that

The Preface. xxvii

that may seem to bear hard on any Sort of Men (and 'tis no easy Matter in a Discourse upon *Zeal*, not to have an Edge set even upon the Style it self) this does not arise from any *Ill-Nature*, or *Ill-Will* he bears to any Person or Persons whatsoever; but that they may better see the *Dangerousness* and *Unreasonableness* of their Mistakes, and avoid the *fatal Consequences* of them.

FAREWELL.

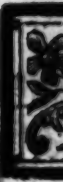
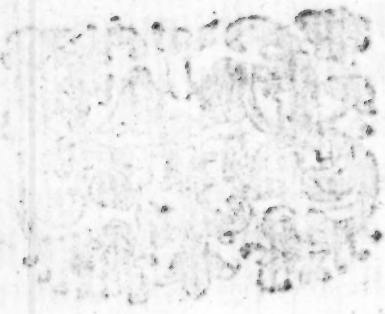


B 2

ABRIEF

The Preface.

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A BRIEF
DISCOURSE
CONCERNING
ZEAL, &c.

CHAP. I.

Contains a short Introduction to the following Discourse, and exhibits a Plan of the Method, wherein 'tis intended to be prosecuted and carried on; and lastly describes the Nature and Properties of ZEAL.



IF it were rational to infer from the Abuse of any thing, however otherwise harmless or good in it self, that it were totally to be neglected and laid aside; the thing I am about to discourse

2 *A Brief Discourse*

of and recommend, *viz. Zeal*, would not deserve our Regard, any farther, than to take Care that we were not affected and inflamed by it; and on that supposition, it would be the best and safest Course, to keep our selves on all Occasions as Cold and Indifferent as possible: For surely no one thing has been more dreadfully abused and perverted than *Zeal*, whose otherwise innocent, *Lambent Flames* have been blown up to such a Degree, and employed in such a Manner; as to occasion the most barbarous Outrages, and engage Men in the most shameful and wicked Practices that ever were committed in the Face of the Sun; of which I shall hereafter give some Instances in their proper Place.

But then we ought to consider, that this Way of Reasoning is by no Means to be allowed, nor would it be approved, in many Cases, by those who make Use of it in others; For what can be more useful, for Instance, than *Fire and Water*? And yet what more dangerous and destructive, when they

are

concerning ZEAL. 3

are either improperly or unseasonably applied, or exceed their just Bounds?

We cannot live without *Air*; and yet when 'tis once distempered, and replenished with pernicious Vapours and Mixtures, what Havock does it make in the World? *Heaps upon Heaps!* Insomuch as the Living scarce suffice to bury their Dead, in such a Malignity of Pestilential Vapours, which are found to be attended with this miserable and fatal *Dilemma*, that if we don't breathe, we cannot live, and if we do, we die.

The *Earth* it self, our Common Mother, upon whose Breasts we hang and depend for our daily Nourishment, yet, if it be either chilled with continual Cold, or parched with too much Heat, or clogged and surfeited with too much Moisture, is forced to hear and bear the hollow, lamenting Groans of its dearest dying, or starving Issue, without being able to assist them in their last and utmost Extremities: Famine, or, at least, Dearth and Scarcity ensues, to the great Affliction, or cer-

4 *A Brief Discourse*

tain Destruction of the Sons of Men, as well as the inferior Inhabitants of this Terrestrial Orb.

Thus you see there is not one of the four *Elements*, how necessary soever to the World in general, or Mankind in particular, but under some Circumstances, may be the Occasion of great Plagues and Calamities.

Nay, it may be farther considered, that what we eat and drink, our ordinary Food, by Means of which our frail Life is continued and upheld, by supplying our Bodies with a due Quantity of Blood and Spirits, has been and daily is abused, and by Reason of such Abuse, has proved very destructive to many Individuals of our Species, whose Lives in general those good Creatures were designed to prolong and sustain: Yet few, if any, have been found to be so much beside themselves, (unless acting upon some other Reason) as wholly to abstain from the Use of those things: Nay, even those very Men, who have and do make, the Abuse of some things, harmless and innocent in
all

concerning ZEAL. 5

all Respects, and very useful and commendable in others, an Argument for their affronting and rejecting of them; even, I say, among these, *Zeal* has had the good Hap to be approved, even to that Degree, that they would have it thought their distinguishing Character and Glory, that they excel and exceed all others in it.

And indeed so far such Men are in the Right of it, for if there be any such thing as *Zeal*, which is true and genuine, nay, if there be but a Possibility that it may be so; it is not enough to say, or prove that it is and has been sometimes found otherwise, and that it hath been abused and perverted to very bad, and even *Bloody Purposes*; because the same Objection might as well and fairly be made Use of against all Religion in general, and every Part and Act of it in particular, seeing that has been often known to have been made a Stalking Horse to bring Men within Distance of the Game they designed to catch, and a Cover to hide the Shame and Deformity of

B 5 the

6 *A Brief Discourse*

the foulest Designs and basest Actions.

So that, upon the Whole, we may safely conclude, that how much soever *Zeal* hath been perverted and misapplied, there is nothing in the thing it self, but what is only accidental and adventitious, besides what is innocent, useful and commendable, and even I may say necessary, to crown and compleat our other Virtues (which will be shewn in its proper Place) and more especially in that which is Religious, which is that Kind of it here intended only to be spoken to; so that if any other Sort of it happen to be mentioned in the Thread of this Discourse, it will be only by the by, indirectly, and in subordination to the other.

The Method I shall proceed in shall be what follows,

1. I will consider the Nature and Properties of *Zeal*.

2. Shew the Excellency and Necessity of it.

3. I shall endeavour to fix and settle the true Object of it.

4. Shew

concerning ZEAL. 7

4. Shew within what Bounds it ought to be restrained and confined.

5. Lay down some other Rules, whereby we may the better judge of our own Sincerity in the Exercise of it.

Lastly, place in as clear and just a View as I can, what are the natural Results and Consequences of False Mistaken *Zeal* on the one hand, and on the other, the great Benefits and Advantages that may be expected to be reaped from such a *Zeal* as is duly placed, and regularly ordered and conducted. Now 'tis my Design to find a Place for the first of the before-mentioned Particulars in this first Chapter, which will finish and conclude it, and the other shall be treated of in their Order. And so I proceed in the

First Place to enquire into the Nature and Properties of *Zeal*.

Clear Definitions and apt Divisions are of the greatest Use to prevent Confusion in our Thoughts and Ideas, which otherwise would be involved in Darkness and Obscurity, and lead us into a thousand Errors and Mistakes; and there-

8. *A Brief Discourse*

therefore we can never hope successfully to treat of any Subject, unless Care be first taken to settle the State of the Question, and let the World clearly know what we mean; which I doubt it sometimes happens that the Authors themselves do not (at least, one would think they did not) and then how can it be expected that others should?

It is therefore conceived absolutely necessary to settle the Nature of Zeal, and shew what is meant by it, before any farther Enlargement be made upon it; for so we shall begin at the right End, and lay the Foundation before we erect the Superstructure; which otherwise would be a very foolish and impracticable Undertaking.

Zeal may be considere'd either abstractedly and nakedly in its own Nature, or as well or ill apply'd and conducted, and so becomes either a Virtue or a Vice accordingly; for this, like other Passions, becomes good or bad, innocent or culpable, according to the End and Object on which 'tis directed, and the Principle from whence it proceeds,

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ceeds, or the Means and Measures it makes use of in its Proceedings be good or bad, of an innocent or unlawful Nature.

If it be consider'd as a Passion only, and as yet free and indifferent as to any particular Object, and as not tied to any certain Rules or Measures, as to the way of exerting it self in external Actions; it will be easy to perceive that 'tis one of those *secondary, derivative Passions*, that have their Rise out of others; that 'tis of a mixed Nature, and different Parentage, deriving it self partly from Love and Desire, and partly from Anger and Displeasure (a). However, nothing can be clearer from the very *Etymology* of the Word, which is of *Græcian Extraction*, than that *Zeal*, consider'd as a Passion, implies great Fervor, and a very sensible Emotion of Soul, which is very different as to the Kind of it, as it respects different things, or the same thing under different Circumstances and Considerations. Thus the Text tells us, (b) whilst St.

(a) *Renholds* on the Passions.
Παραμένετο τὸ πνεῦμα ἐν αὐτῷ.

(b) Acts xvii. 16.

Paul

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Paul waited at *Athens*, his Spirit was stirred within him, that is, he fell into a kind of *Paroxysm*, when he found the City wholly given to *Idolatry*.

It is true, this Passion is capable of being turned the quite contrary way, and putting on another Kind of Face; being equally susceptible of Joy and Pleasure, as of Grief and Indignation; as 'tis moved and excited by different external Objects: But such is the Nature and inseparable Property of it, that its Motions are always brisk and vigorous, contrary to Indifferency and Lukewarmness; whether it exerts its self in Joy or Indignation, *Fervor and Intenseness* of Spirit are its inseparable Companions and Attendants.

Having said thus much of *Zeal* as a Passion, I shall now consider it as a Virtue; which depends on its having a right Object, and other due Circumstances and Qualifications, that will be more particularly taken Notice of hereafter; and this is that *Zeal* I intend to recom-

concerning ZEAL. II

recommend as much as I can to Mens Choice and Practice.

To omit others that tread in the same Path, I shall only take Notice that *Amesius* the *Dutch* Casuist (a) hath defined *Zeal* by a vehement Desire to extirpate God's Enemies, or a Jealousy that inflames Men with Anger and Revenge against the spiritual Adulteries of the Spouse of Christ."

But by that Casuist's good Favour, I take that his Definition of *Zeal* to be at best but lame and imperfect, and moreover to favour too much of a *Legal Spirit*, to be a good Description of a *Gospel-Virtue*: It is imperfect; because true *Zeal* does imply in its own Nature Joy and Pleasure, particularly when it sees the Interests and Ends of Religion successfully promoted and carried on in the World; when it finds Men directing all their Actions to God's Glory, and preferring his Commands before their own Will, and even their Lives and Fortunes; before their best

(a) *Amesius de Conscientia. Lib. 3. cap. 6. p. 107.*

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Friends and nearest Relations, and whatsoever else is most valuable in this present World; as well as it discovers its self in Grief, Anger and Indignation, when it observes Men to act in a contrary Manner, and upon different Motives, or not to act vigorously, or it may be at all, in an Action of so great Importance.

David's dancing and playing before the Ark of God then brought to *Jerusalem*, (a) was as much an Act of *Zeal*, as his killing the Giant *Goliath*, who had blasphemed God, and *defied the Army of Israel*.

Nor is the aforesaid Definition, or rather Description of *Zeal*, if I mistake not, how well soever it might be accommodated to those Times when the Law of *Moses* was in force, so agreeable to the *Genius* and Temper of the *Gospel of Christ*; for to exterminate or extirpate God's Enemies (Words of a very severe and bitter Signification) is not so suited to the Duty of Christians,

(a) 2 Sam. vi. 14.

concerning ZEAL. 13

as some Men have imagin'd; for as much as ever it may be our Duty to desire and endeavour such Mens Conversion and Salvation, yet I know not what Warrant we can plead from the Gospel, so much as to wish, and much less to attempt their utter Destruction and Extirpation.

Zeal will therefore, I think, be much better defined to be an earnest and importunate Desire to promote the Glory of God, and the *Eternal Good* of Mankind by all lawful Means, and fitting and proper Methods; attended with a proportionable Pleasure or Uneasiness of Mind, to the good or ill Success of our selves or others in a Matter of such weighty and unspeakeable Consequence.

This is the true Notion of *Zeal*, when worthy the Honour to be numbred with, and ranked among those resplendent Jewels which compose the glorious Crown, and precious Collection of Christian Virtues; tho' I will not deny but there may be a very innocent, harmless, and even commendable Kind of *Zeal*, which hath none at all, or however

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ever but a very remote Relation to Religion.

Having spoken thus much of the Nature of *Zeal*, I shall proceed in the next Chapter to shew the Excellency, and even absolute Necessity of it.



C H A P.

concerning ZEAL. 15

CHAP. II.

Of the Excellency and absolute Necessity of Religious Zeal.

IN speaking to the Excellency of Religious *Zeal*, and in order to recommend it to Mens good Liking and Approbation, I shall in the first Place beg Leave to take Notice of the Nobility of its Parentage, particularly on the one Side; for nothing can be more manifest to any considering Person, than that an ardent Love of God, the supreme Being, is what is the true Source, and Original of all its Warmth and Fire, which way soever it be expressed, either in Joy and Pleasure, or in Grief and Indignation.

Now the Light of Nature as well as that of Divine Revelation, conspire to give us the strongest Assurances, that the Root and Fountain of all true Religion, next to the Belief of his Being
and

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and Providence, by which 'tis produced, is the Love of God ; and indeed in that, and in the Love of our Neighbour (which, if it be genuine and sincere, will flow from it) our Saviour hath summed up the whole Law of God, and the Duty of Man. (a)

The Fear of God in its self consider'd, as distinct from Love, is too turbulent and muddy, as well as too shallow and penurious a Spring, to issue out the Streams of pure and undefiled Goodness. Love is that which sweetens, and indeed perfumes every Religious Duty, and renders it easy and agreeable to our selves, as well as pleasing and acceptable to God. And when Men are once arrived to any tolerable Degree of the Love of God (for perfect and in the highest Degree in this World we must not expect it) such Men will find a Pleasure in suffering as well as doing the Divine Will, and his Commandments, how hard and difficult soever in themselves, by reason of the Weakness

(a) Matt. xxii. 37, 38, 39. Mark xii. 30, 31.

concerning ZEAL. 17

and Corruption of Human Nature they may seem to be, yet they will not appear grievous to them, whom the Grace of God hath inspired with a Principle so strong and mighty as Love. And nothing is more certain, than that there is as much Difference in the Nature and Value of that Obedience that springs out of Love, and that which arises from Fear, exclusive of it, as there is betwixt the Obedience of a Child, and that of a Slave; the one is free and voluntary, the other forced and by Compulsion.

And as the Value or Demerit of all human Actions is chiefly to be taken and estimated by that Share or Proportion which the Will is found to have in them; so where there is no sincere Love and undissembled Affection, there can be no true Virtue or Religion.

What I have said will not, I hope, be thought an unnecessary Digression; for as the Love of God is one of the chief Roots of Religion, and that of our Neighbour the Compliment or finishing Stroke of it, when in Conjunction with the other: so *Zeal* is the very Life, the
natural

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natural and inseparable Concomitant of true Love; by means of which a Man may not only be satisfied of the Truth of his Love to God, but others have as good Grounds, as can be afforded in a Case of that Nature, to judge of it also. For *Zeal* is as inseparable from true Love, as the Shadow is from the Substance, when the Sun shines; or, which is the apter Similitude, Light and Heat are from the Body of the Sun it self. And when this Religious Passion is ripen'd into its just Shape, Size and Complexion, if it be joined with good Works, and the Love of our Neighbour, it is the truest Sign and best *Criterion* of our Love of God, from whence it borrows its Original, as from a natural Parent.

So that we may as justly and safely conclude, that where it does not discover it self, there is no true Love of God; as that there is no Fire, where there is neither Light nor Warmth to be seen or perceived. It is *Zeal* alone that keeps the Lamp of Religion trimmed, and burning in our own Souls, and is
most

concerning ZEAL. 19

most likely to kindle it in those of others; for by seeing our good Works they will be naturally led to *glorify our Father which is in Heaven.*

Hence we find that all Religions, false as well as true, have been chiefly spread and kept on foot by the *Zeal* of those who professed them; and without which any Religion (how intrinsically good soever) will lose its Effect and Esteem among Men, and become a dead Profession, a Body without a Soul, a Shadow without a Substance; and in a Word, a meer insignificant Nothing.

Constantine the Great, and first Christian Emperor, was not more sensible how necessary this was to preserve and propagate true Religion, than was *Julian the Apostate*, who well knew that that only could restore the Credit of that which was false: And as Christianity had much the greater Advantage in Respect of the Excellency and Clearness of its Precepts, and especially at that Time in Regard to the wonderful Sanctity, and exemplary Lives of those

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those who professed it, the *Apostate* saw there was no other Way, than to exhort the Heathens to imitate the Christians in their moral Virtues, especially that for which they were more than ordinarily remarkable, their Brotherly Charity to, and Assistance of one another in their Wants and other bodily Afflictions. * In short, both those Emperors were each very Zealous in their own Way, as indeed were all the others, either as they studied the Establishment and Propagation, either of the Heathen or Christian Religion.

And as no Religion can subsist, and much less thrive and flourish without the Warmth of *Zeal* to quicken its Growth: So how much so ever other false, mistaken Religions may stand in Need of it for this Purpose, the True Religion, as 'tis best intitled to it, so it doth not less require it. ~~Other Men's Zeal indeed in the Practice of false~~

* Vide Epistolam ad Arfacium Galatiæ summum Pontificem. Eusebius in Laudibus Constantini. Socr. Hist. Lib. 3. Cap. 13.

concerning ZEAL. 21

~~mistaken Religions may stand in Need of it for this Purpose, the True Religion, as 'tis best intitled to it, so it both not less require it.~~ Other Men's Zeal indeed in the Practise of false Religions, will serve to upbraid and expose our Coldness and Indifferency in that which is true, but certainly it is very far from excusing it.

The greater the Certainty is we have of the Truth of the Religion we profess, the greater and more glorious the Promises are which it makes to our Faith and Obedience, and the great and more terrible are the Punishments it threatens to the contrary; the better 'tis calculated to promote and secure Men's present and Eternal Happiness, the greater in Proportion should be our Zeal for it, and we cannot act consistently either with our Faith or Reason, if it be not.

For as Reason will tell us on the one hand, that things of greatest Weight and Importance deserve our greatest Care and Affection: So will Revelation (on which our Faith is built) on the other, that True Religion is *the one thing necessary*, * and that those are

* Luke 10. 42.

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the wisest Men that prefer it to all others.
 But before I proceed more directly
 to shew the absolute Necessity of the
 Duty I am treating of, I cannot forbear
 observing by the by, that it is no small
 Honour and Credit to it, that there
 is some Commendation due to Zeal
 even where it is mistaken, and not ac-
 cording to Knowledge. *Brethren*
saith St. Paul, my Heart's Desire and
Prayer to God for Israel is, that they
may be saved: For I bear them Record
that they have a Zeal for God, but
not according to Knowledge. * Which
 remarkable Text gave Birth to this
 Discourse, being that prefixed to those
 Sermons, out of which 'tis chiefly com-
 posed; and as to which, I cannot bring
 my self to be of their Mind, that think
St. Paul meant in Effect Nothing by
 what he there saith, I mean nothing of
 Praise or Commendation; of which
 Opinion *St. Chrysostome* was among the
 Ancients, and *Peter Martyr* among
 the Moderns, with many others.

* Rom. 10. 1, 2. † Chrysost. in Locum Ὁρα π
 σοφῶς ἐχαρίζετο τῷ ἔθνει, Prudenter Chrysostomus an-
 notavit, gratificatum fuisse Paulum Judæis, verbo te-
 nus tamen. Pet. Martyr in Loc commun. p. 47.

concerning ZEAL. 23

So far from that, that I think the Causal FOR, for I bear them Record, &c. intimates plainly what was the Ground of that his so Earnest Desire and Prayer for them, and of that passionate Wish you meet with in the Chapter before, * that *even he himself were accursed from Christ* (if such a Commutation might be accepted) so he might purchase their Salvation and Acceptance with God. A Strain so delicate, an Instance of so much tender Love and Compassion, such an Expression of more than Natural Affection, that cannot be parallel'd, much less exceeded, by any Example, unless that of the Son of God laying down his Life, and being *made a Curse* for sinful Men. I may presume it was not their, the *Jews*, being the Apostle's Kindred according to the Flesh; nor yet the glorious Privileges they were once invested with, nor yet the Parentage of the Messiah, which they might justly lay claim to; (and the thing bespeaks it self) as their being a People

* v. 3.

C 2

Zealous

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Zealous for God, tho' they had the Misfortune to be mistaken in their Way of expressing it, that made our Apostle express so much Concern for them: He had been once very Zealous himself that Way, and obtained Mercy in that he did it ignorantly. * For when such *Zeal*, materially considered, is directed upon the True God, as its Object, and Men are supposed under the Sway and Power of almost invincible Prejudices; as there is some Excuse, so there may be some Commendation due to that Kind of Zeal, considering it separately from its sinful Effects and Consequences. And it cannot but be thought a more difficult Undertaking to kindle that Sacred Flame where there are no Seeds or Sparks of it; but Men ly buried alive and shrowded in a stupid Coldness and Indifferency, or perhaps have an utter Aversion to God and Religion; (which is not impossible) than 'tis to keep it under, and suppress its Violences, and restrain it in its too wonted Vagrancies, which a few good

concerning ZEAL. 25

Rules, duly studied and applied, will with the wonted Grace of God, be able to do: And so those that have *Zeal*, tho' it be not in all Respects according to Knowledge, seem better prepared for, and *nearer the Kingdom of God* than the other. In the former the Thing *Zeal* is supposed to be wholly wanting, which yet at the same Time is absolutely necessary, the latter have the Thing as to the Matter of it, only some certain Qualifications are wanting, and it may be but one of those Circumstances neither, which being duly supplied, every thing, as far as relates to this Part of Religion, would be right and in Order.

I would not have been so positive, but that I think there are two very Great Men, that much favour my Notion, as to the *Jewish Zeal*; and those are of no less Account than Arch-Bishop *Tillotson*, and Dr. *Hammond*: I will transcribe the Words of the former, and as to the other refer you to the Place. * Our Great Arch-Bishop's Words

* Conciones Tillot. *Sermons per Barker*, Edit. Vol. II. p. 257. vid. *Hammond in Locum*.

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are these, “ *In which Words, saith he, (speaking to the Text before mentioned) “ the Apostle being desirous “ to speak the best of his Country- “ men the Jews, he commends the “ good Meaning of their Zeal, but “ blames the ill Conduct of it: I bear “ them Record, I give them this Testi- “ mony on their Behalf, that they have “ a Zeal for God, i. e. that by all this “ their Fierceness against the Christian “ Religion, they do intend the Honour “ of God, and think they do him Ser- “ vice.”* So far he allows their Zeal; which is as much as I have any Occasion to contend for.

For no Body is more ready to grant, that this their Zeal (to use the Apostle's Words) *was not according to Knowledge*; for whilst they foolishly perswaded themselves they were Zealous in the Cause of God, and for his Glory and Interests, they endeavoured all they could, to exterminate a Religion, the most *after his own Heart*, of any that ever was in the World: A Religion instituted and promulged by

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by his own Eternal Son, and confirmed by the many amazing Miracles wrought by Him and his Apostles: And this they attempted by the most cruel and inhuman Methods, that their Malice could excogitate, or their Power put in Execution; the Fury and Violence of which St. *Paul* himself had more than once severely felt, as he himself was once acted by the same blind Principle, *breathing out Threatnings and Slaughters against the Disciples of the Lord.* *

Upon the Whole, I must ask Leave to conclude, that if there were any Commendation due to *Zeal* under such Circumstances, a *Zeal* that is according to Knowledge, must (*a majori*) be a very excellent and laudable thing; and not only so, but a very necessary one too; a Duty incumbent on all Christians, in a very especial and particular manner.

And indeed St. *Paul* tells us, this was our Saviour's great Design of

* *Acts ix.*

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coming into the World, and doing and suffering all he did, *viz.* that he might not only *redeem us from all Iniquity*, but *purify to himself a peculiar People, Zealous of good Works.* *

God and Religion have indeed had those that in all Ages have been *Zealous* for them: Such were the *Patriarchs* and *Prophets*, the best of the *Jewish Kings*, as *David*, *Hezekiah*, *Jehosaphat*, and he that was the greatest and thorowest *Reformer* of them all, *Josiah*; and after the Captivity, *Zerubbabel*, *Ezra*, *Nehemiah*; as also the best of their High Priests, and others of inferior Order, both before and after that time: And especially the *Maccabees*, which were of *Priestly Descent*, who are truly enobled on the Account of what they did and suffered for their Religion. To which might be added Thousands of other Private Persons, who tho' in those corrupt Times in which they lived, they

* *Tit. xi. 14.*

concerning ZEAL. 29

were not able to divert or abate that Torrent of Sin and Impiety, that then broke in upon the *Jewish* Church and People, yet were not born down by it, but preserved themselves free from being Partakers of that Guilt which prevailed in the Age and Country in which they lived; not *lifting up their Hands*, nor *bowing their Knees*, to any strange God.

But yet after all, it was the Gospel of Christ, by which *Life and Immortality was brought to Light*: * That shewed this Virtue *Zeal* in its proper Lustre and Beauty; it having stronger Motives to encourage and back it, than what the World was, however in the same Degree of Clearness and Conviction, acquainted with before; and which hath given us the plainest and most express Commands, afforded us the brightest Examples, and furnished us with the best Rules and Cautions, for the Regulation and Conduct of this Virtue.

* 2 Tim. 1. 10.

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What are its Precepts, will be shewn by producing some of them, and such are those that follow: We are commanded to be *Fervent in Spirit*, (a) to *continue Instant in Prayer*, (b) and even to *pray without Ceasing*, (c) to *Watch*, and embrace all Religious Opportunities, that may contribute to the Glory of God, the Good of our own Souls, or those of other Men: To be *Instant in Season and out of Season*, (d) to *give all Diligence to make our Calling and Election sure*, (e) to *be strong, and quit our selves like Men*, (f) to *stand fast in the Lord*, (g) to *be stedfast, unmoveable, always abounding in the Work of the Lord*, (h) to *contend earnestly for the Faith once deliver'd to the Saints*, (i) to *be zealous and repent*: (k) In a word, we are commanded to *strive, seek, knock, and fight*; and more particularly, to *love the Lord our God with all our Heart, and with all our Mind, and with all our Strength and Soul*. (l) All which

(a) Rom. xii. 11. (b) v. 12. (c) 1 Theff. v. 17. (d) 2 Tim. iv. 2. (e) 2 Pet. i. 10. (f) 1 Cor. xvi. 13. (g) Philip. iv. 1. (h) 1 Cor. xv. last (i) Jude v. 3. (k) Rev. iii. 19. (l) Matt. xx. 37.

are

concerning ZEAL. 31

are Words and Sentences, that most certainly carry along with them a more vigorous and effectual Sound and Meaning, than can be answered, or accounted for by a careless and slothful Deportment in Matters of Religion.

On the other hand, as the Precepts of Christianity are very strong and express; so are the Precedents and Examples it affords us, very bright and glazing. Our Lord himself, as *meek and lowly in Spirit* as ever he was, yet could not brook the vile Hypocrisy, and the corrupt Doctrines and Practices of the *Scribes and Pharisees*, but did expose and reprove them with a great deal of Acrimony and Warmth. (a) Nor did he spare *Herod*, commonly called *Antipas*, tho' a Sovereign Prince, and one that had lately taken off *St. John Baptist's* Head, and before that kept him in Prison for his *Zeal* for reprov- ing him for keeping his Brother *Philip's* Wife as his own, calling him an *Old Fox*, thereby arraigning his wicked Sub-

(a) Matt. xxiii. 23, &c.

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tilty, Rapine, and Oppression. (b) Twice, in the first and last Years of his exercising his most high and sacred Employment, he drove the Buyers and Sellers out of the Temple, having provided himself with a Whip of small Scourges for that Purpose, *overthrowing the Tables of the Money Changers, and the Seats of those that sold Doves*, with this severe Rebuke, telling them whereas the House of God was originally intended for an *House of Prayer, they had made it a Den of Thieves.* (c)

As for his Apostles, and other his Disciples of a lower Order, never Men gave more genuine and indisputable Marks of an ardent *Zeal* for God, their Master, and Religion than they did, parting with all they had, and drawing upon them the Hatred of their Countrymen and Kinsfolks, and even their nearest Relations; engaging themselves in the most fatiguing and hazardous Employments, in order to propa-

(b) Mat. xiv, 3, 4. Luke xiii, 3. (c) John ii. xv. Mat. xxi. 12.

concerning ZEAL. 33

gate and spread their Master's Doctrine, against all the Force of settled Prejudices within, and all the Power of the World without; almost all of them losing their Lives in the noble Cause they undertook, and the other for the most part very narrowly escaping. St. *Paul* has given us a *Catalogue* of his own Labours, Hazards and Sufferings, upon the Account of the Christian Religion, (a) which yet seem however to fall much short of what others suffered upon the same Score afterwards; and indeed they do not contain a full Account of his own, seeing he lived some Years after, and suffered a violent Death at last, as is the common Opinion, and which indeed is the most probable, by the Sword.

Nor were these glorious Examples of *Zeal* and Constancy in Religion confined to the Apostles only, but were copied, if not exceeded by many Thousands of others in succeeding Ages; who rather than comply with the Hea-

(a) 2 Cor. xi. 23, &c.

then

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then Idolatry and Superstition, or turn *Jews*, sustained and underwent cheerfully the cruellest and most unmerciful *Torments* their Persecutors could invent or inflict.

Never was more Intrepidity, undaunted Courage and invincible Resolution, Patience, Magnanimity, and Greatness of Spirit; never was greater Contempt of Danger, than what was then expressed on the most trying *Occasions*; infomuch that never was any thing more notoriously false, than that with which *Celsus* charged the Primitive Christians, *viz.* that they were a *timorous and cowardly sort of Men*; (b) to which *Origen*, their great *Advocate* and *Patron*, justly replies, that they were so far from being such as that *Cynick* had represented them, that they parted even with their *Lives* with more Readiness and Satisfaction, than the Heathen *Philosophers* put off their Dress, when they went to their Beds,

(b) *Δειλὸν ὄν* Origen. contra Celsum Lib. 7. p. 357. Edit. Spenceri Cantab.

concerning ZEAL. 35

or upon other Occasions. In short, they feared nothing but only offending God and disturbing the Peace of their own Consciences.

But to remove our Eyes from their Sufferings, and to fix them upon their Lives and Conversations; how *zealous*, how careful shall we find they were to *purge their Consciences from dead Works*, and to keep them void of Offence both towards God and towards Men, (a) *flying even the very Appearances of Evil*: When we consider how humble, how meek, how chaste, how temperate, how just, how merciful and peaceable, and especially how *Devout* they were, how constant and undaunted, they shewed themselves in *the assembling of themselves together*, even when their wearied Limbs craved more Rest, and they had no Assurance but what they placed in God, whom they met together to adore and worship, but that they should be immediately apprehended and dragged before the Heathen Tri-

(a) Acts xxiv. 16.

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banals, or have the Place set on fire over their Heads in which they were: It will afford us an amazing Instance of the Decay of that *Power of Godliness*, (b) that enabled them so gloriously to triumph over the Vanities and Allurements of the World, and those many *fiery Trials*, (c) by which they were so frequently assaulted.

Alas! our Times seem to be nothing but the Reverse of those *Golden Days*; then there was much *Zeal* for God and Religion, now there is but very little left; then there were but few bad Christians, now there are not in Comparison many good ones; our Case being much the same as the *Great Philosopher Aristotle* observes of the Generality of Men in his Days, (a) viz. “ That
“ *whereas they thought never so little*
“ *Virtue enough, they believed they*
“ *could never have too many Riches,*

(b) 2 Tim. iii. 5. (c) 1 Pet. iv. 12.

(a) Aristot. de Repub. Lib. 7. cap. 1. p. 32. Edit. Genev. Fol.* Τῆς μὲν γὰρ ἀρετῆς ἔχειν ἰκανὸν νομίζουσι ὀλίγων· Πλεονεξία δὲ καὶ χρημάτων καὶ δυνάμεως, καὶ δόξης, καὶ πάντων τῶν τοιούτων εἰς ἀπειρον ζητοῦσι τὴν ὑπερβολὴν.

“ or

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“ or too much Honour and Power; but
“ their Desires after these were infinite
“ and insatiable.

By what has been said in this Chapter, it must, I think, plainly appear to every reasonable and unprejudic'd Person, that *Zeal* is a thing not only of the greatest Excellency, but of the most absolute Necessity, tho' I will not say to every Person in the highest Degree, yet in some good Degree or other, in order to our Acceptance with God; it being evidently so from the Nature of the Thing it self, from the plain Commands of the Gospel of Christ, as well as from those many great and glorious Examples by which it comes recommended to us.

But lest our *Labour should be in vain in the Lord*, (b) and we should run and spend our selves to no purpose, and which is yet much worse, to our own Ruin; lest our *Zeal* for want of being duly placed, or otherwise rightly qualified, instead of recommending us to

(b) 1 Cor. xv. ult.

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the Divine Favour, should like a wild, unbroken Horse, hurry us headlong into eternal Ruin and Destruction, I will in the next place consider what are those Qualifications, which are necessary to render our *Zeal* genuine, acceptable, and *according to Knowledge*.

And here I intended to have concluded this Chapter; but dipping by chance into a Book of the late Right Reverend Bishop *Taylor*, in which he speaks of *Zeal* as no Duty in it self; and so it may be objected that I cannot truly assert it to be a necessary Duty: I will first give you the Bishop's own Words, and then my Answer to any Objection that can be drawn from them. His Words are these that follow; "*Zeal is not a direct Duty commanded for it self, and is nothing but the Forwardness and Circumstance of another Duty.* (a)" To which I answer, that so are a great many other things enjoined in Scripture, which are yet, under certain Circumstances at least, great

(a) Bishop *Taylor's* Holy Living, p. 212.

concerning ZEAL. 39

Duties, such as Watching, Fasting, Circumspection, Self-Examination, &c. But whether *Zeal* be a Duty direct or indirect, a Duty in it self originally, or only a Circumstance and Appendix of some such, 'tis still what is commanded, and therefore necessary to a Christian's Acceptance with God, according to the Terms of the Gospel; and that is as much as is sufficient to my Purpose, and all that I desire to have granted me: And so I have done with the Bishop and this Chapter.

CHAP.

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C H A P. III.

some of

Contains those Qualifications, that are requisite to render our Zeal rational and according to Knowledge, acceptable to God, and available to our eternal Salvation.

DULY to state the Qualifications of true *Zeal*, and to present it in its proper Shape and Complexion, is a thing very necessary to be done, and yet can never be effected, but by considering those Conditions and Limitations that are necessary thereunto: Next to having no *Zeal* at all, nothing is so common as that which is *Blind* and *Mistaken*; and great Pity it is, a thing so good and commendable in its self, should shift its Nature, and become the Source of so much Mischief, for want of being rightly, and duly regulated and conducted.

Lct

concerning ZEAL. 41

Let us see then what is requisite to such a *Zeal*, as may be said to be *according to Knowledge*, by which 'twill easily appear what is not so; for *Contraries* according to that common *Maxim* (a) being placed near to, and duly applied to one another, and being considered under one and the same View, appear in the *truest Light*; and indeed all things that differ from one another, have this Way their Distinctions best discovered.

Now in the first Place, I say that true *Zeal according to Knowledge*, implies its being directed on a *Right Object*; for if this be mistaken, our *Zeal* will be wrong and out of Square in its very *Foundation*, and become a meer Mixture of Sin and Nonsense.

Every *Science* is distinguished by its proper *Object*, which is either different in it self, or else differently considered: Thus, for Instance, *Natural Philosophy* hath for its *Object* Body or Matter

(a) Contraria juxta se invicem posita magis elucescunt.

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considered more at large: *Astronomy* only considers the *Heavenly Bodies*, together with their Bulk, Distance, Circumvolutions, &c. *Geometry* is strictly confined to the *Body of the Earth as measurable*: And *Medicine*, commonly called *Physick*, hath *Body* in common with other *Sciences* for its *Object*, but under the *Formal Consideration* of an *Human Body*, consisting of several curious Parts, subject to Disorder and Decay; and so of the rest.

Now as it is in *Speculative Matters*, so it is in those of a Practick or Active Nature, whether they are *Liberal* or *Mechanick*, all of them have their proper Ends and Objects on which they are directed, or if you had rather, you may call them *Subjects* in this Case, about which they are employed. Nor is the Case much different with respect to the Faculties and Passions of our Souls; the *Understanding* hath a very large Field to exercise it self in, even all that is *knowable*, (*i. e.*) can be known or comprehended by it. The *Will* hath *Good* in general for its *Object*; and

concerning ZEAL. 43

and every one of the *Passions*, how different soever, have their peculiar *Objects* also, by which they are moved and excited. *Love* has what is good and pleasing for the Spring that moves it, and upon which it exerts its self; as on the other hand *Hatred* that which is Evil and Painful: *Zeal* in particular (to omit the other) is moved by what creates Love and Hatred in the Soul of Man alike, Evil as well as Good, is what 'tis levell'd at, 'tis a kind of *two-edged Sword*, but what whets it against Evil, is the Passion it hath for what is Good.

But 'tis out of all Question, that the True God is the Chicfest *Good*, and *True Religion* the only Means to bring us to Happiness, and the consummate Enjoyment of Him: And the Practice of True Religion consisteth in doing or abstaining from such Things, as God hath commanded or forbidden; so that the more immediate *Object* of *Religious Zeal* is the Law of God, and the more remote, God himself.

From

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From whence it follows, that no Man's *Zeal* ever has or truly can be a *Religious Zeal* or *according to Knowledge*, which is or has been employed about the Worship of false Gods, or is not warranted and commanded by the *True One*, and that either by clear Revelation, or by strong and forcible Deductions from the Light of Nature, both which in Conjunction with each other compose the *Rule* of our *Faith* and *Actions*.

The *Zeal* of the Heathen World was much to blame in both these Respects; for as for the Gods they worshipped and were so *Zealous* about, they were for the most Part purely *Imaginary*, and on that, as well as upon other Accounts, extremely *ridiculous*; and when they are found to have any real Foundation in Nature, they were only Inferior, Created Beings; such as the Sun, the Moon and the Stars, called in *Scripture* the *Host of Heaven*: Or else the Souls of dead Men, *Demons* or evil Spirits; or something yet of a more base and inferior Nature, as Trees, Mountains,

concerning ZEAL. 45

Mountains, Rivers, Beasts, &c. Thus did those Men (as still they continue to do in some Parts of the World) worship, as our Saviour speaks of the Samaritans, *they knew not what, * changing, as St. Paul speaks, the Truth of God into a Lie, and served the Creature more than, or besides, the Creator, who is over all Blessed for evermore.* †

And as to their Way of Worship of those false *Deities* or *Gods*, it was of a Piece with their Gods themselves, consisting of little else than an egregious Mixture of Folly and Wickedness, without any Warrant (as I observed before) either from Reason or Revelation, but being indeed in most Particulars directly contrary to both: So that it can't be in the least doubted, but that all their *Zeal* which they expressed this Way, was very far removed from, and even contrary to *sound Knowledge*; tho' their Mistake was not so much that they had *Zeal*,

* Joh. 4. 22. † Rom. 1. 25. Παρὰ τὸν πνεῦμα.

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as that it was not directed upon, and employed about its proper *Object*.

It is indeed a good thing to be *Zealous*; but then it is, as the Apostle hath observed, *always in a good Matter*, * for otherwise 'tis no better than *Madness*, and in this Respect is much worse; forasmuch as it will not (how far soever it may extenuate, especially when directed on the True God) totally acquit Men of the Guilt of those Evil Actions, which they are led to the Commission of by the Power and Force of it.

As for the *Jews*, tho' they did not in Christ's and his Apostles Times own or worship any but the True God, and indeed to do them Justice, were ever since the Captivity to that Time, and are now in their several Dispersions very *Zealous* in that Point; yet the more *immediate Object* of their Zeal was not, is not as it ought to be, but greatly mistaken, tho' as to the *Remote* they are now, as they were in our Sa

* Gal 4. 8

concerning ZEAL. 47

viour's Time, right enough; as employing their *Zeal* about the Law of *Moses*, and those Parts of it chiefly that were of *Positive Institution*; and above, and beyond all, those *blind Traditions*, which they pretended to have received from their *Fathers*: Not considering that as those Traditions did deserve but small *Credit* and *Authority*, and that many of them were directly contrary to the written Word of God*; so likewise that the Law of *Moses*, strictly and properly taken, was but a Temporary Institution, intended to be Significant and Introductory of some better; and that one chief End of it was to fence and secure them from those many Heathenish *Idolatries* and *Superstitions* by which their Neighbours had corrupted themselves, until a greater Light should shine upon them from above, and give them a clearer Knowledge of God and their Duty; even that *Day-spring from on high*, † which in the Fulness of Time, * visited not

* Mark vi. 8, 9. † Luk. i. 78. * Gal. 4. 4.

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only them, but the *Gentiles*, also who lay in *Darkness* and the shadow of *Death*, * and who according to *Daniel's Prophecy* † was to finish *Transgression*, and to make an *End of Sin*, and to make *Reconciliation for Iniquity*; (i. e.) as I take it, to put an *End* to those *Sin and Trespass-Offerings* among the *Jews*, by the better and more effectual *Oblation* of himself, and to bring in everlasting *Righteousness*: In a Word, to enlarge the *Pale* of God's Church, and break down the *Partition-Wall* betwixt the *Jews* and *Gentiles*, blotting out, as the *Apostle* speaks, * *the Hand-Writing of Ordinances that was against us*, nailing it to his *Cross*. And that our Saviour *Jesus Christ* was sufficiently impowered and commissioned to do this, he gave the most plain and undeniable *Evidences*, by performing more and greater *Miracles* than *Moses* had done, in Confirmation of that *Law* which he long since delivered as from the Mouth

* *Esa* ix. 2. † *Dan*. ix. 24. * *Col*. ii. 14. Χρὶς
ἀννῆκεν τοῖς δόγμασιν.

concerning ZEAL. 49

of God; so that in this the *Jews* were much to blame, not that they were *zealous* for God, but because what they made the immediate Object of their *Zeal*, viz. their Traditions which had never any good Foundation, and the Ceremonial Law which was now abolished, which were not, either separately or conjointly the proper Objects of it.

To these I might add the *Mahumetans*, or the Disciples of the *Grand Impostor*, who by reason of God's Anger, but too justly conceived against the unreasonable *Divisions*, and other crying Sins of Christians, have now over-spread a great Share of the *Eastern* and *Southern* Parts of the World: These Men divide their *Zeal* betwixt the one God (for none are more zealous for him exclusive of a *Trinity* of *Persons* than they are) and a villanous notorious *Impostor*, who never produced any good Evidence or Argument to justify and prove that Commission he pretended to from God, but what he carried along with him upon the

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Point or Edge of his Sword: (a) Yes alas! his poor deluded Followers think no *Zeal* too great to vindicate his Honour, and that of his Law, nor any Punishment sufficient for those, who in any Degree oppose or vilify either the one or the other.

But after all, it were heartily to be wished, that those last mentioned, and those before taken notice of, were the only Persons that misplace and misemploy their *Zeal*, and that all that go under the common *Denomination* of *Christians* might be acquainted on this Score. No Body, I believe, will be so ignorant or uncharitable as to accuse them of being *zealous* for the Law of *Moses*, and much less that of the *Impostor*, I wish I could as well excuse some Christian's *Zeal* from being employed about some such things as border but too nearly on the old Heathen *Superstitions*; things that have no Foundation either in Scripture or Reason, which the Law of *Moses* once had;

(a) Dr. Prideaux's Life of Mahomet.

concerning ZEAL. 51

however as to its being revealed by God, and enjoined the *Jews*, as was said before, for a Time. For who can consider the *Romish* Religion as it now is, and was at the Time of the *Reformation*, and some Time before; which Reformation, (tho' those of the Communion of the Church of *Rome* have represented as an *horrid, unnatural, and every way aggravated Schism*) yet in Truth, was nothing but what was authoriz'd and warranted by *Scripture* and the purest *Antiquity*, and particularly by the undoubted *Priviledges* of this *National Church*, which from the Erection of the *Roman Patriarchate*, was without the Limits of its *Jurisdiction*, and governed by its own *Bishops*; and long after when *Austin* the *Monk* was sent into *England* by *Pope Gregory the Great*, about the Year of Christ 600, 'tis plain he claimed no *Jurisdiction* over the *British Churches*, but only desired of them to conform themselves to the Customs, and Practices of the *Church of Rome* in some few *Particulars*, as in the Time of keeping *Ea-*
D 4 *ster,*

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ster, &c. which yet they then would not condescend to, insisting on their own undoubted Priviledge and antient Practice (a) and which is moreover a plain *Demonstration*, that in *Britain* there were Churches planted here long before *Austin's* and his *Companions* coming over, in order to convert the *Heathen Saxons*; and that they own'd no Dependance or Subjection to the *See of Rome*. That *See* indeed afterwards either by her *slye Intrigues*, or affrighting *Menaces*, or rather by both together, did usurp an Authority over our *Bishops* and even our *Princes* themselves; by their *Connivance*, but that they did not think themselves absolutely bound to submit to it, is plain, as from other Things, so particularly among others from Two *famous Statutes*, the one made in the Reign of King *Edward III.* the other in the Reign of King *Richard II.* his Son and Successor: They are known by the Name of

(a) Bishop *Stillingsfleet's* *Britannicæ*, chap. 3. and chap. 5. *Fox's* *Acts and Monments*, Vol. I. p. 119.

concerning ZEAL. 53

the Statutes of *Premunire* and *Provisoes*, which gave two of the deadliest Blows to the *Pope's Supremacy* that ever it received, till *Henry VIII.* at two or three well-placed, bold *Strokes* entirely chopp'd off the Head of the *Devouring Monster*, and eased us of our Fears and our Oppressions, which had been such as hardly ever any other Nation under Heaven endured before. And as to this Point, I am willing all People of common Sense and Integrity should look into the *Histories* of those Times, and judge for themselves. If then this *National Church* had *Power* as well as great *Reason* to throw off the Yoke of the Church of *Rome*, by reason of its Violences and Oppressions; I hope to shew other Causes plain enough why 'twas full Time to depart from her Errors and Corruptions, seeing we could not have longer continued in her Communion without *Sin*; and if so, let the World judge who are the *Schismatics*, and who are the *Hereticks*, they that call themselves *Catholicks*, or we who are called by those odious Names before-

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mentioned: 'Tis certain they have made many things *Matter of Religion*, and employ much of their *Zeal* about them, which are either directly contrary to the Word of God, or have no manner of Foundation in it, either by express Command or plain Allowance; or can so much as be drawn from thence by any reasonable Consequence and Deduction.

How many new Articles of *Faith* have they added to our antient *Creeds*? All of them confirmed by that packed *Council of Trent*, out of *Zeal*, and in Defence of which, Millions of innocent Lives have been sacrific'd in the most barbarous Manner: Such are those that follow. *Transubstantiation*, and what is built thereon, *Adoration* of the *Host*, the Worship of *Saints* and *Angels*, *Satisfaction* for Sin in a Man's own Person, *Purgatory*, and that other dependent Doctrine, *Prayers for the Dead*; *Indulgencies*, *extreme Unction*, the *Pope's Supremacy*, *Communion in one kind* only; *Prayers in an unknown Tongue*, which we must believe in our
Con-

concerning ZEAL. 55

Consciences to be all true and according to God's Word, or we presently become ANATHEMAS, are expelled their Communion, and sentenced to *everlasting Damnation*.

But can such things as these be conceived by the Heart of Man to be the true Objects of a *Zeal according to Knowledge*? That have their Foundation in nothing but *Ignorance* or *Interest*? Away with such a *Zeal* as must needs be odious in the Sight of God, and every other rational unprejudic'd Person; a *Zeal* the Smoke of which must first put out Mens Eyes, before ever 'tis possible they should entertain the Warmth of it. A *Zeal* that must put it in the Power of any Body of Men at any time, which shall have Boldness or *Presumption* enough to call themselves the *Catholick Church*, to assume and *arrogate* what Powers they have a Mind to themselves, and *Domineer* over other Mens Consciences at their Pleasures.

Now if this be as it were the Body, what shall we say to the Borders and
Fringes

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Fringes of that Religion, for which they express very little less *Zeal* and *Ardor* than for the very *Heart* and *Vitals* of it? *Pilgrimages, Holy Water, Processions, Blessing of Beads, Christening of Bells, &c.* In which last *Ceremony*, I am not sure whether they have any *Godfathers* and *Godmothers*, that undertake for their Faith and Obedience, or whether the *Bell-Founder* does not of course supply the Place of both. To which I might add *Creeping to the Cross, Agnus Dei's*; kissing and embracing dead Mens Bones, or a Piece of Wood, or Ivory, or some such petty Sorts of *Demigods*: Putting a Piece of Money into a dead Man's Mouth, to defray his Journey to another World, or to pay him that keeps the Gates of Heaven his Fees of Admission; upon which Custom I can't help observing (and who can hold his Countenance, when he reflects upon such egregious Follies, that even Children might be ashamed of?) That Men travel much cheaper to another World, than we do
in

concerning ZEAL. 57

in this; and that St. Peter's Fees are much more easy, than those of his pretended *Successors* are here below.

It would grieve me, and I doubt offend my Reader, if I should farther foul my Fingers, by raking into such *Trasb*, to give it the easiest and best Name I can think of, which were rather to be stiled *monstrous Follies*. Where, in the Name of God! have we Warrant or Direction given us about such things? Even the very Names of most of them are not so much as to be met with in Scripture; well, but still *our Holy Mother the Church* does insist upon and enjoin them: But the Question is, has she any such Power granted her; or where are we told, if some Men that are Governors of the Church run *mad*, that we must needs be *out of our Wits* to bear them Company? However, what shall not the Church enjoin things innocent and indifferent in their own Nature? God forbid every Church should not have this Power over its own Members in such Matters: But then, I say, such Injunctions ought not to be *many and burthen-*

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burthensome, nor yet *ridiculous*, and above all, not *sinful*, nor such as in their own Nature are apt to lead Men into *Sin*: And Men ought to be taught and warned not to place any real Merit, or intrinsick Goodness in such things themselves; these Conditions being observed, I will not quarrel with any Body about Ceremonies; 'tis fit every Church should have what they like best, and what they judge most conducing to the Honour and Solemnity of God's Worship, and the Edification of his Church; and when they of the *Church of Rome* shall be able to prove that they have no other, I will have no farther Dispute with them on that *Head*.

Which leads me to another Consideration, and that is the strange and unaccountable Temper and Obstinacy of our *Dissenters* at Home: They would be thought, and their *Teachers* have generally Credit enough with their Hearers to make them believe it, that their dissenting from us about such Matters, is agreeable to the Judgment and Practice of all the *Foreign Protestant Churches* abroad,

concerning ZEAL. 59

abroad, than which nothing can be more false; as has been made abundantly appear, as any one may see by the Books I refer them to, (a) where they will find the Separation from the Church of *England* on account of its Ceremonies, plainly condemned by the Testimonies of the best and ablest *Protestant Divines* beyond the Seas, both *antient* and *modern*, and amongst the former, *Calvin* and *Beza* themselves: So that to *Rave*, and be mighty *zealous* against those things that are confessedly innocent in their own Nature, and are enjoined by *Authority*, is little less than Madness; and as afraid as ever such Men may seem to be of Superstition, 'tis plain none are more guilty of it, since 'tis as much *Superstition* scrupulously to avoid the Use of things lawful, as to place Religion in such things as are not warranted by any *Divine Command*, either *general* or *particular*; the former of which we have is plain enough to

(a) Abridgment of the *London Cases*. Dr. *Faulkener's* *Libertas Ecclesiastica*. Dr. *Wells's* *Treatises* against the Dissenters, &c.

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any Person unprejudiced for *Decent Ceremonies* in the Publick Worship of GOD; (a) and if we take away *This Power* from the *Church*, we must of Necessity leave it none at all.

Here I cannot forbear transcribing our great Archbishop's Words. (b) "*The most unreasonable Principle, I think, that ever was avowed among Christians; not to do a thing which otherwise they might do lawfully, because 'tis enjoined; and to fancy that an indifferent thing becomes immediately unlawful, only because 'tis enjoined by Authority; and that 'tis a Sin to do any thing in the Worship of God, which is not left to their Liberty, whether they will do it or not: This is not only a Zeal contrary to Knowledge, but even against common Sense.*"

Thus far that great Man, of whom 'tis hard to say, whether the Solidity and Penetration of his Judgment, the Exactness of his Method, or Smoothness

(a) 1 Cor. xiv. 40. (b) See his Sermons publish'd by Dr. Barker, Vol. II. Sermon 23. p 365.

concerning ZEAL. 61

of his Style, his great Candor, and truly primitive Spirit, are most to be admired.

I am heartily sorry, I am obliged to draw this Chapter out to so great a Length; sorry, I mean, that there is any occasion for it; But I must yet take Notice of one more Sort of Persons, that horridly have, and do misplace and misemploy their *Zeal*: Such were those in St. *Paul's* Time, and it had been well, had they continued no longer, who have made their own *Dreams* and *Fancies*, or those of other Men, the chief Object about which their Zeal has been employed; *Foolish and perverse Disputings*, and *vain Janglings*, as the Apostle calls them (a) about *Speculative Trifles*, so hard to be decided, and for the most part of so little Consequence if they were, that they are unworthy of any Mans serious Regard and Consideration. Such were the *fabulous and perplexed Genealogies of the old Gnosticks*, manifestly borrowed from

(a) Παραλόγισται, Ματαλογίαι. 1 Tim. i. 6. vi. 5.

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(a) Παραλόγισται, Ματαλογίαι. 1 Tim. i. 6. vi. 5.

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the Heathen *Theology*, and particularly from *Hesiod's Theogony*: And such are many of the *Divinity Cobwebs* to be found in the *School-Men* of latter Ages, which tho' they have been made Matters of great Heats and much *Zeal*, in-
somuch that they have put the World into a kind of *Conflagration*, yet are, generally speaking, such little insignificant *Niceties*, which rather tend to perplex and enslave Mens Reason, than polish and improve it; and which if they may be supposed to have any Relation to Religion at all, are fitted to disguise and puzzle it, rather than exhibit it in its true Light and native Beauty.

I need not, I think, enlarge upon that wicked Sort of *Zeal*, which is exerted by *Atheists* and *Hereticks* to extirpate or corrupt the true Religion; nor yet of that *Party-Zeal*, which, I hope, is now *expiring*, seeing one is a *Zeal* against God and Religion, and the other is not at all concerned about either; and every one may observe that as the one is extremely wicked, so the other
is

concerning ZEAL. 63

is rather to be bewailed than defended.

Having spoken thus much concerning the Object of *Religious Zeal*, I am next to consider those other *Qualifications* which are requisite to render it *Genuine* and *according to Knowledge*.



CHAP.

64 *A Brief Discourse*



C H A P. IV.

Of other requisite Qualifications to a true and acceptable Zeal.

IN order to prevent a spurious and mistaken *Zeal*, it ought to be well considered, that it ought to proceed and issue out from a true Principle: We judge of the Clearness of Fountains by their Streams, and of Streams by the Muddiness or Clearness of their Fountains.

From whence it follows, should the thing under Consideration, *Zeal*, tho' exerted in such Acts as are a Part of *pure and undefiled Religion*, abstractedly or separately considered from the Mind of the Performer, cannot properly be called a good and religious *Zeal*, because it springs from an ill Root, and aims at a wrong End, which
must

concerning ZEAL. 65

must needs render it odious and detestable in the Eyes of God and Men. God's Sight it cannot possibly avoid; and tho' it sometimes happens that the *Hypocrite* so well disguises himself, as to carry the Appearance of all imaginable *Zeal*, and of a very religious Person, yet there are not many so fortunate as not one Time or other to drop the Mask, and let the World into the *Grand Secret and Mystery of Iniquity*; and then what a Scene of Villany and Holy Juggling is exposed to the Eye? A Scene so shocking and surprizing, that the most flagitious Acts that are committed with less *Reserve*, scarce half so much affect us.

There have been but too many Instances of this Kind. The *Scribes and Pharisees* were remarkable for it in our Saviour's Time, as the greatest Hypocrites have been ever since, either merely to gain Applause, or as a Means to obtain some other worldly Emolument, which they set their Minds upon. Now whilst these Men thus walk in *Masquerade*, no Men are found to be

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be more *Zealous* of the Duties of Religion, whilst they are likely to serve a Turn, or compass some Design which they aim at; you would take them for Saints of the highest Rank, whilst all at the Bottom is nothing but *Sham and Disguise*, and they don't retain the least Spark of the Fear or Love of God in their Hearts. Now if any Men can be so yain (as sure they cannot) to flatter themselves that such their pretended *Zeal* will be accepted by God, which when discovered appears so extremely odious to Men; they must have strange *Notions* of God, contrary not only to Scripture, but even the Light of Nature it self; for by both these we know, that *God searcheth the Heart and trieth the Reins*; that He will not, nor indeed can, be mocked; and that as He is a God of *Truth*, so he expects *Truth in the inward Parts*, and will not only not accept, but severely punish all those that are without it.

It was a very remarkable Reply that *Du Plessé* is said to have made to
one,

concerning ZEAL. 67

one, who asked him the Reason why he did not write the History of the Civil, or, as they are sometimes called, the *Religious Wars of France* (which he had once some Design to have done;) "If, saith he, I was careful to ob-
"serve the Causes of that War, and
"honest and faithful in reporting of
"them, I must hunt the Fox to his
"Kennel;" i. e. saith Dr. Hammond, who quotes that Passage, (a) trace those Wars to the Brothel-House, which came seemingly out of the Church. To which the Dr. adds from Polybius this Remark, that the *Pretexts*, and true *Causes* of Men's Actions are oftentimes very different. (b) So that not only the Popish Priesthood, as Mr. Rapin hath observed, (c) have gained very great Advantage, but others also, by *Crying up the Cause of God*, which commonly they take Care to confound with their own Interest.

(a) See the 5th of his Nineteen Sermons Printed with his other Works in Fol. Vol. 4. p. 593. (b) *Pop. Quæst. Actus*. (c) Rapin Thoyras Hist. of England translated by Mr. Tindal, Vol. 4. p. 457.

Every

68 *A Brief Discourse*

Every other *History* almost will furnish us with Instances of *Zeal* thus disguised: but none will afford us more pregnant and notorious ones, than the chief *Actors and Incendiaries* in the late *Great Rebellion* here in *England*: For it is observable, that those of them that pretended the greatest *Zeal* for *God and Religion*, and for their Country's *Liberty*, only meant to enslave the latter, under Colour of being very *Zealous* for the other: Their *Zeal* they made shew of, was only employed to *sanctify and gild* the worst of Causes, and conceal their *hellish and implacable Malice* against the *Church and Monarchy*, which were too good indeed for such wicked Caitiffs to enjoy the Benefit of; and the several Steps they took to serve their main End, plainly shewed their Proceedings not to be the Effect of any sudden Resolutions, but of much *Thought and Deliberation*, and a long Series of the most notorious *Disimulation* both with God and Man.

But

concerning ZEAL. 69

But besides that *Zeal* which is kindled by Self-Interest, there is often something seen which looks like *Zeal*, which flows from no better or higher a Principle, than too much *Warmth* or *Soweriness* of Temper. The *Sallies* of an heated Fancy, or the dark and cloudy *Reserves*, that *precise and unsociable Behaviour*, that some Men are born with or affect, are, I am afraid, often mistaken for true *Zeal*, as well by those in whom they are, as by others. A *Severe Countenance*, *Loudness of Expression*, and *Vehemency of Action*, unnatural *Tones and Gestures*, a Non-compliance with the innocent Customs of the World, are often found to usurp the Name of *Zeal*, tho' considered in themselves they have but a very slender Title to it; for surely no better can the *Blemishes* of Nature, and the want of *Good Manners*, have to the Name of a *Christian Virtue*. In short, if the *Root* of our Actions be corrupt 'tis not to be expected that the *Fruit* should be much better; any more than a *bitter Fountain* should send out

E

sweet

70 *A Brief Discourse*

Sweet Streams, (a) or a Briar bear Grapes, or a Thistle Figs. (b)

Another *Qualification* of a truly Religious *Zeal*, which ought to be well attended to, and carefully considered, *viz.* that it must be consistent with the other known Duties of our most Holy Religion. For the *Wiseest and Best* Religion in the World (which the Christian, when considered thoroughly in all its Parts and Branches, must be confessed to be) can never be conceived to be inconsistent with its self, or our Duty of it to clash and interfere with another; for this like a *Kingdom divided against its self*, must destroy its self, *and be brought to Desolation*; (c) so that we may conclude that *Zeal* to be false, *and not according to Knowledge*; which puts Men upon acting inconsistently with any other *Duty* of Religion.

Let us then see what are those *Duties*, which Men's *Zeal* for their Religion is but too apt to lead them to

(a) Jam. iii. 11. (b) Mat. vii. 16. (c) Mat. xii. 25.

concerning ZEAL. 71

affront, and even trample upon; and I think that they be reduced to one or other of these that follow, *viz. Obedience, Truth, Humanity and Charity, and that Respect which is due to Holy Places, and Things, and Persons.*

Obedience is a very great and indispensable Duty we owe to our *Governours* both in *Church* and *State*, and the Contraries to both of them imply a Kind of *Rebellion*, the one of a *Spiritual*, the other of a *Civil* Nature; but the one more properly implies, and is termed *Rebellion*, the other is usually termed and signified by the Name of *Schism*; both of them Crimes of a very flagrant and provoking Nature, what fair Pretences either of them may be covered withal; and 'tis well known by Experience, that Men who out ~~of~~ of *Tenderness* of Conscience, as they would fain have it termed, have *strained at a Gnat*, have yet been known with Ease enough to *swallow down* one or both of these *Monstrous Camels*;

72. *A Brief Discourse*

(a) for *Monstrous* I may well be allowed to call them, seeing I have the Authority of Scripture, the clearest Reason, and most *Primitive* Antiquity to bear me out in so doing. For first, as to the Civil Magistrate, can any thing be plainer, than that it was never our Saviour's Design to wrest the *Sword* out of the Magistrate's Hand? He always carried himself peaceably and with great Submission to the Powers in Being; refused to be a *King*, when he might have been made so, if he would; (b) and commanded every one to *render unto Caesar the things that were Caesar's*, as well as *unto God the things that were God's*: (c) He sharply rebuked St. Peter's Zeal, tho' meant for his Rescue, (d) *Put up thy Sword into its Place, for all they that take the Sword, shall perish by the Sword*. He gave the Roman Governour to know, that

(a) Mat. xxiii. 24. (b) Joh. vi. 15. (c) Mat. xxii. 21. (d) Mat. xxvi. 52.

concerning ZEAL. 73

his Kingdom was not of this World, (a) and that he did not desire any of his Servants to make *Resistance* on his Account; and if *Resisting the Power in Being* had been his Design, he had the whole Host of Heaven at his Beck, and ready to execute his Commands. (b) Nor did his Apostles swerve from his Doctrine in the least Point; nay, even that Apostle, who, as I just now observed, drew his Sword in his Defence, and cut off an Ear of the *High Priest's* Servant who came to apprehend him. For to begin with his Doctrine, (c) *Submit your selves to every Ordinance of Man, for the Lord's sake; whether it be to the King as Supreme, or unto Governours, as those that are sent by him for the Punishment of evil Doers, and the Praise of them that do well.* And again, (d) *Fear God, honour the King.*

St. Paul is yet more exprefs, if possible, (e) *Let every Soul, saith he, be subject to the Higher Powers, for*

(a) Joh. xviii. 36. (b) Mat. xxvi. 53. (c) 1 Pet. ii. 13, 14. (d) v. 17. (e) Rom. xiii. 1, 2.

74 *A Brief Discourse*

there is no Power but of God; the Powers that be are ordained of God; Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation. Nothing in the World can be plainer, than that the Apostle is here enforcing Men's Obedience to their *Civil Governours*, and that he has done it in the most forcible Manner, *viz.* upon Pain of *Eternal Damnation*. And again he solemnly commands *Titus*, * to put those under his Charge *in Mind to be subject to Principalities and Powers, and to obey Magistrates.*

What was the Doctrine of the *Primitive Church* in the next Ages succeeding the Apostles, might be shewn by Abundance of *Testimonies* out of the *Writers* of those early *Times*; but my Design being to use as much *Brevity* as well I can, I shall content my self with one Evidence only, taken from the first Christian Latin Writer,

* Tit. iii. 1.

concerning ZEAL. 75

I mean *Tertullian* in his *Apologetick* for the Christians, then severely persecuted: And if we may be allowed to judge of Men's Principles by their Prayers, never were the Breasts of Men inspired with more Loyalty and Duty even to *Persecuting Princes*.
“ In all our Prayers, saith *Tertullian*,
“ we are ever mindful of all our Em-
“ perours and Kings, wheresoever we
“ live; beseeching God for every one
“ of them without Distinction, that
“ he would bless them with Length
“ of Days, a quiet Reign, and a
“ well established Family; a stout
“ Army, a faithful Senate, and an
“ honest People, and a peaceful World,
“ and whatever else Prince or People
“ can wish for.” A little after this, he
hath these Words; “ Thus while we
“ are stretching forth our Hands to
“ God, let your tormenting Irons har-
“ row our Flesh, let your Gibbets ex-
“ alt us, or your Fires lick up our
“ Bodies, or your Swords cut off our
“ Heads, or your Beasts tread us to
“ the Earth. For a Christian on his
E 4 “ Knees

76 *A Brief Discourse*

“ *Knees to his God, is in a Posture*
 “ *of Defence against all the Evils*
 “ *you can crowd upon him.*” Those
 that will see more to this Purpose,
 may consult his xxviii Cap. (a) That
 they were thus *Dutiful and Obedient*
 under the worst of Emperors, could
 never proceed (as *Bellarmino*, and o-
 thers that borrow what they say from
 him, have suggested) *viz.* from their
 Weakness and Want of Power to *resist*
 such *Princes*, as then governed the
Roman Empire. Let us hear what
 the Author above-mentioned saith to
 this, (b) “ *Why, saith he, tho’ we*
 “ *would not revenge our selves in the*
 “ *Dark, but engage you in the open*
 “ *Field, do you think we could want*
 “ *Armies? The Moors, and Marco-*
 “ *mans, and Parthians, which you have*
 “ *lately conquered, nor any other Peo-*
 “ *ple within the Bounds of a Coun-*
 “ *try, are more numerous than those*
 “ *who know no other Bounds, than*

(a) *Tertull. Apol. translated by Mr. Reeves, Chap.*
xxx. p. 305, 306.

(b) *Chap. xxxvii. p. 223, 224.*

concerning ZEAL. 77

" *the Limits of the World. We are but*
" *of Yesterday, and to Day are grown*
" *up, and overspread your Empire,*
" *your Cities, your Islands, your Forts,*
" *Towns, and Assemblies, and your*
" *very Camps, Wards, Companies,*
" *Palace, Senate, Forum; all swarm*
" *with Christians, &c."*

Such another Account you will find given by *Eusebius*, almost two Centuries lower, in the Times just preceding that Great Persecution under the *Emperour Diocletian*. * From all which I conclude, and I think with very just Reason, that it was not for Want of *Strength or Numbers*, that the Christians of those Times did not take Arms in their own *Defence*, tho' they had so great Provocation to it; but because they did not think that their Religion gave them Liberty so to do. Otherwise, in Conjunction with the Enemies of it, they might have given a great *Weight*, and by Consequence a

* *Euseb. Eccles. Hist. Lib. viii. Chap. 11. in principio.*

78 *A Brief Discourse*

Celerity or *Swiftness* to the Fall of an Empire, already tottering and sinking under the Weight of its own immense *Bulk* and *Stature*.

I will not pretend to affirm, that our Case under this happy Constitution, is altogether the same with those under the Old *Roman* Empire, which was an *Absolute Monarchy*: The *Measure* of our *Obedience*, as to Particulars, are the *Laws* and *Ancient Customs* of the *Nation*: Our greatest Kings and Queens have never pretended to more than a Part only in the *Legislative Power*; so that they can neither *Dispense* with, nor *Repeal* Laws without the Concurrence of their Parliaments: As to the *Executive Power* 'tis solely their own; their Persons are *inviolable* and sacred, and their Ministers ought only to answer for Faults. In short, our Princes are not to be *Resisted* in the Execution of the Laws, nor any that act by their *Authority* and *Commission*; and this^{is} all I have to say on that Head.

Only

concerning ZEAL. 79

Only I must ask Leave to take Notice, that *Rebellion is as the Sin of Witchcraft*, (a) and to resist God's Ministers who bear the Sword for him, is a Sin of the first Size and Magnitude, and in some sort a Rebellion against Heaven its self. They have not, saith God to Samuel, when the Israelites were become weary of his gentle, easy Government, rejected thee, but they have rejected Me: (b) For by God it is that Kings reign, and Princes decree Justice. (c)

And in so Good a Government, as we in particular of this Nation live under, the Sin of resisting the Power is still more, much more aggravated, seeing our own Consent is involved in making those Laws by which we are Governed, a Blessing few Nations besides our selves can so truly boast of: A Government free from the many Inconveniencies of an Absolute Monarchy on the one Hand, and the Con-

(a) 1 Sam. xv. 23. (b) 1 Sam. viii. 7. (c) Prover. viii. 15.

80 *A Brief Discourse*

fusions in Counsels, and slowness of Dispatch, that attend upon *Republicks* on the other.

I am sure then, 'tis our *Interest* as well as *Duty*, as the Prophet advised the Captives of *Israel*, (a) *to seek the Peace of the City* where God hath placed us, for in *the Peace of it* we can only reasonably expect to *have Peace*. We must be Mad as well as Impious, before we can have the Presumption *to lift up our Hands against the Lord's Anointed*. We see our Hands are tied by the Laws of God, and what is that *Zeal* that can pretend to unloose them? All such *Zeal*, and such *Policies* are not from *Above*, but are, as *St. James* hath styled them, (b) *Earthly, Sensual, Devilish*. And as Men must not pretend to do it of their own Head; so neither has any Power upon Earth Authority to absolve them from their *Allegiance*: It is the Bond of *God* betwixt a *Prince* and his *People*, and indeed betwixt any Govern-

(a) Jer. xxix. 7. (b) Jam. iii. 15.

concerning ZEAL. 81

ment and the Subjects that live under it, and are protected by it; and *what God has joined together*, what has any *Man to do to put asunder*? And as little as any, I am very sure the Pope of Rome; (whatever he has, or does at present pretend) whose Power, as such, whatsoever it be, is of a *Spiritual Nature*; nor have they any thing to do by virtue of that, nor never had, but what they usurped in this Nation; and may God grant that they may be never seized with such a Power over us again.

Now I say, shall such *Pretenders* with a *Spiritual Key*, take upon them to unlock the Ties of *Civil Obligations*, and even of those Duties that immediately result from Nature it self? which yet, 'tis well known, they have more than once assumed a Power of doing. Shall such an one as the Pope, I am loth to call him the *Man of Sin*, (a) pretend, instead of *loosing the Bonds of Wickedness*, and letting the oppressed go free, (b) (Works very

(a) 2 Thes. ii. 3. (b) H. lviii. 6.

becoming

80 *A Brief Discourse*

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concerning ZEAL. 81

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(a) 2 Thes. ii. 3. (b) H. lviii. 6.

becoming

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becoming a Christian Bishop) absolve Subjects of all Duty and *Allegiance* to their *Sovereigns*, and Children from the *Obedience* they owe to their Natural Parents, and Servants from that *Subjection* which is their Master's Duty! God forbid! If this be not *exalting himself above all that is called good*, I am very much mistaken.

In short, neither the *Pope*, nor any one else, can justly lay Claim to such a *Power*; nor must any *Subject*, any *Child*, any *Servant*, out of pretended *Zeal for Religion*, and under Colour of *doing God good Service*, resist the Persons, or disobey the lawful Commands of their Superiours.

And here to conclude this Point, I think I may be allowed to apply those Words relating to the Obligation of an Oath, of the once famous Professor, and afterwards Bishop *Saunderson*, *

* Concludo itaq. nec Papæ, nec Principi, nec Synodo, nec ulli Prælati vel Ecclesiastico vel Seculari, Jus esse in Foederibus, Contractibus, aut Juramentis, dispensandi; nec quenquam a vinculo, quo ante factam Dispensationem obstrictus tenebatur, absolvere. Prælechio Septima de Jurament. Obligatione, in Fine.

concerning ZEAL. 83

“ I may therefore conclude, with
 “ that neither has the Pope, nor any
 “ other Prince, nor any Synod or Se-
 “ nate, nor any Prelate, whether Ec-
 “ clesiastical or Secular, Power to dis-
 “ pense with any Oath, Contract, or
 “ Solemn Covenant, or to loose Men
 “ from the Bond in which they were
 “ engaged before such Dispensation.

Thus far of our Obedience to the
 Civil Magistrate, which nor any Pre-
 tence of Zeal for God and Religion
 can ever vacate and set aside, as being
 indeed a principal Part of the Religion
 we profess, and Men ought ever (ac-
 cording to the judicious Observation of
 the Learned Person above menti-
 oned), * that propose the Glory of God
 as to their End, to make the Law of
 God the sole Rule and Measure of their
 Actions.

This is an *Excellent Rule* never to
 be forgotten, never to be laid aside;
 and which will serve as a *Pole-Star* to

* Cogitate tertio, debere tum qui sibi Gloriam Dei
 proponit ut Finem, Legem etiam Dei sibi propo-
 nere ut Regulam omnino actionum suarum. Praellect.
 secunda de bona Intentione, p. 61.

conduct

84 *A Brief Discourse*

conduct us thro' what I have yet farther to say on this Head.

And the next thing I must touch upon, is the Obedience we owe to our *Spiritual* Governours. And here, I hope, I need not tarry to prove this by a long Citation of Scripture Testimonies, as well as from them that were the first Christian Writers next to the *inspired Pen-Men*; for nothing can be plainer, than that it was our Saviour's Design, and that he did in Fact do so, to select out of the Body of his Disciples a certain Number of Men of different Orders, to whom he would commit the Government of his Church, with the Charge of Preaching his *Word*, and Administring his *Sacraments*, and a Power of ordaining others to the same *Holy Function*, exclusive of all other not so admitted. Now such an *Institution* must needs imply certain great *Powers*, to which such Persons had a very good and undoubted *Title*; so that their Institution to such an End, and the *Powers* which can't but be supposed necessary to promote and carry it on, are

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concerning ZEAL. 85

are in the very Nature of the thing so twisted together, as not to be divided from each other: And where there is lawful and unquestionable Authority, there of course must Submission and Obedience be due. Now 'tis plain the Church of Christ was governed by no other *Power* for near 300 Years, before Emperors, and Kings, and Princes came into it, *and became its Nursing Fathers, and Nursing Mothers,* (a) who notwithstanding, by so doing, have not so far *annihilated* the Power of the *Clergy*, but that they have the Keys still at their *Girdle*, and the sole Power of *Ordination, Administration of the Sacraments*, Preaching God's Word, and offering up our Prayers, when we meet in publick to worship our Maker, are what are still, and ever will be thought, in the Opinion of all sober Persons, *Prerogatives* that belong to the *Clergy* only.

We willingly allow Sovereign Princes, even in Ecclesiastical Matters, such a

(a) Isa. xlix. 23.

86 *A Brief Discourse*

Supremacy as the *Jewish* Princes exercised of old, and they may in some Sense even be styled *Bishops*, being the Name by which the *Great Constantine* called himself; but then they are only, as that Emperour explained his Meaning, *Επινοποιοι τῶν ἑξω*, Superintendents chiefly of the *External Policy* of the Church, to see that the Bishops, whose Business it is to look over, I mean inspect their inferiour Clergy, do their own Duties; and that by such Canons as are made by them with the Advice and Assistance of the inferiour Clergy, *ne quid detrimenti capiat Respublica*, there be no clashing and interfering with the known Laws of the Land, or other Ecclesiastical Constitutions of long standing and great Authority and Credit; otherwise there would many Inconveniencies of Necessity follow, and among the rest it would be hard to avoid the Absurdity and Contradiction of having *Summum Imperium in summo Imperio*, viz. two Empires in one, which is equally absurd as to suppose two *supreme Beings*, or two *chiefest Goods*: Yet this still leaves

concerning ZEAL. 87

leaves the sacred Orders untouch'd, as to what is essential to their respective Offices: There is no Christian Prince, or other chief Magistrate that I know of in any Part of the World, that pretends a Right to the Execution of those Powers that belong to the Ministers of GOD alone; and as for our own, they have and do solemnly disclaim them, as well as our Church denies in her Articles, that they have any such Power, for these are her Words, (a) "*We attribute to the Queen's Majesty (then Queen Elizabeth) the chief Government; by which Titles we understand the Minds of some slanderous Folks to be offended: We give not our Princes the Ministering of GOD's Word or the Sacraments, the which thing the Injunctions lately set out by Elizabeth our Queen, do most plainly testify, but that Prerogative only which we see to have been always given Princes in Scripture by GOD himself, that is, that they should*

(a) Article xxxvii.

88 *A Brief Discourse*

“ rule all States and Degrees com-
 “ mitted to their Charge, whether they
 “ be Ecclesiastical or Temporal, and re-
 “ strain with the Civil Sword the stub-
 “ born and evil Doers.

From whence every Body that will be convinced, may see, how unjust is that *Sneer*, or rather that unmannerly *Reflection*, which *Cardinal Bellarmine* put upon that Great, Excellent, Prudent, and Pious Princess *Queen Elizabeth*; these are his Words, (a) *Luther saith, that in the Sacrament of Penance, a Woman or a Child may as well give Absolution as a Bishop, or even the Pope himself; and even now in Fact, the Calvinists (by which he means the Members of the Church of England) have a Woman for their Chief Priest.*

If then notwithstanding our admitting the *Royal Supremacy*, the Authority of our Ministry is, as to all the E

(a) *Lutherus in Sacramento Pœnitentiæ, dicit seque absolvere posse Mulierem vel Puerum, atque Episcopum vel Papam: & jam Calvinistis in Angliâ Mulier quædam est summa Pontifex. Bellarmine de Not. Eccles. Vol. I. p. 76. Column 2.*

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concerning ZEAL. 89

entials of it, the same as it was in the Ages next immediately succeeding the Apostles, and even I might add in their own Times, then, I say, the same Submission and Obedience, so far as the Parallel will hold good, is due to those that are now employed in it as then: I do not mean a *blind, implicit Obedience*, which can never be due, but where we are well assured that such Persons are actually inspired by God with a Spirit of *Infallibility*, which tho' there are some that with Vanity and Impudence enough are found to pretend to, yet they ought to convince us by better Arguments than they have hitherto done (I mean their being guilty of many the most monstrous Errors and Mistakes) before they can reasonably require us to give them any Credit: The Obedience I am pressing to the Ministers of the Gospel, is not, I say, a *blind and implicit one*, but that which is *Rational*, and arising from a serious and impartial Enquiry into our Duty; and such an Obedience will chiefly consist in attending duly on their Ministry, not despising their just
Censures,

20 *A Brief Discourse*

Censures, complying with their Injunctions in such things which the Bishops, in Conjunction with their *assisting Presbyters*, shall think expedient for the better Performance of God's publick Worship, and the Government of his Church; provided we cannot prove them sinful, whatever may be our Thoughts as to their Expediency, of which they, not we, are the proper Judges. Above all things, Lay-Men ought not to take upon them to *ordain* others, or *preach* and *administer* the *Sacraments* themselves, without being duly and legally thereunto called; for this is a grand Presumption, and must expect a suitable Punishment. We have the sad Fate of *Dathan* and *Abiram* before our Eyes, (a) together with that of the unfortunate *Uzzah*, (b) who, tho' his Design was to preserve the Ark of God by laying hold of it, yet not being one of those Priests, whose Office it was to bear it, I mean one of the *Koathites*, (c) he lost his Life for so

(a) Numb. xvi. 31, 32. (b) 2 Sam. vi. 7.

(c) Numb. iv. 15.

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concerning ZEAL. 91

doing: The Text tells us, *that the Anger of the Lord was kindled against Uzzah, and God smote him there for his Error, and there he died before the Ark of God.*

These were terrible Judgments, and as we are apt to think, that inflicted on *Uzzah* was severer than can well be accounted for, seeing what he did, seems to have proceeded from no other Cause or Motive, than his great Reverence and Concern for the Ark of God, for fear it should have been over-turned or otherwise damaged: But as God can save and rescue what is his, without our interposing, or having Recourse to those *Means* for which we have no Warrant or Allowance, and perhaps (as in *Uzzah's* Case) are absolutely interdicted; so this Instance of Severity was intended to terrify Men, tho' out of good Intention or any Pretence whatsoever, to meddle with things they have nothing to do with; and more particularly to intrude themselves into those *sacred Employments*, who are not called of God, as was *Aaron*, and his
Poste.

92 *A Brief Discourse*

Posterity. (a) Sure I am, this is so great, so sinful a Presumption, that no Pretence to Zeal, and doing God even the greatest Service, can justify it, it being a direct and *scandalous Breach* of that *Obedience* which we owe to those, in whose Hands God hath lodged the sole Power of *sending Labourers into his Vineyard*.

I cannot here forbear quoting the Words of St. Clement, St. Paul's Fellow-Labourer, (b) ^{one of the} and first Bishop of Rome after the Apostles, they are these that follow; (c) "*The Lay-Man is obliged by those Precepts which relate to Lay-Men: The Chief-Priest under the Jewish Law had his particular Offices assigned him, so had the Priests and Levites their respective Ministries that were incumbent on them by the Law of God. Brethren, let every one of you containing himself within the Bounds of his proper Rank and Station, give Thanks*"

(a) Heb. v. 4. (b) Phil. iv. 3. (c) Εὐχαριστοῦντες ὁ καθ' ἑαυτὸν, &c. Clem. 1. Epist. ad Cor. Edit. p. Colonessii. p. 120.

concerning ZEAL. 93

“ (or as it may be rendred) *offer up the*
“ *Eucharist to God*, not by consecra-
“ ting it, but by receiving it from such
“ as have the Power of Consecration,
“ *and as becomes him, confine himself*
“ *to what is his proper Business and*
“ *Calling.*

And great Reason there is it should be so, the Ordinance of God enjoins it, and Order and Decency, the Dignity of the Priesthood, and the Edification and good Government of the Church of God make it highly expedient, and even necessary that it should not be otherwise; but that the *sacred Offices* should be performed by such Men only, that are solemnly set apart, as well as duly otherwise qualified for the Discharge of them.

I have insisted the longer on this Point, because many have been known, and there are many such still, who take upon them to execute those Offices and Duties that are appropriated to the Clergy, without any lawful *Call* or *Mission*, which is one of the highest Acts of Disobedience Men can be guilty of towards
F their

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their lawful Pastors, and the most *rude, audacious and dangerous Presumption* that can well be conceived or thought of; and may I not well say to those that are guilty of it, as *Moses* expostulated with the *rebellious schismatical Levites*? (a) *And Moses said, hear I pray you, ye Sons of Levi: Seemeth it but a small thing unto you, that the God of Israel hath separated you from the Congregation of Israel, to bring you near to himself, to do the Service of the Tabernacle of the Lord, &c.— And seek ye the Priesthood also?* Is it not enough for such Men, that they are admitted to the common Rights and Privileges of the *Christian Religion*, entitled to its Rewards, are a peculiar People, and in a large Sense made Kings and Priests unto God, (b) but they must snatch that *Priesthood*, that *Prerogative* out of the Hands of those, in whom Christ and his Apostles have solely fixed it? God forbid, we should so much as attempt it!

(a) Numb. xvi. 8, 9, 10. (b) 1 Pet. ii. 9. Rev. i. 6.

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concerning ZEAL. 95

Nay, that we should in other Instances, the chief of which I have already mentioned, refuse them a chearful and ready Obedience; seeing it is what is plainly commanded by GOD in Scripture; and if any thing can add to the Force of a Divine Command, frequently enforced, and much insisted on by those *Christian Fathers*, who wrote next after the *Apostles*: I will produce some Passages of each Sort from both, first the *Scriptures*, and then the *Primitive Fathers*.

And first *St. Paul* is very particular in his Injunctions, as to that Honour and Obedience which is due to those that minister in *Holy Things*. *We beseech you, Brethren*, saith he, *to know them that labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in Love for their Works sake.* (a) And again, when he is sending *Timothy* to the *Philippians*, he does it with this Recommendation, (b) *Receive him therefore in the Lord with all Gladness, and*

(a) 1 Thes. v. 12, 13. (b) Phil. ii. 28, 29.

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bold such in Reputation: And yet still more emphatically, (c) Obey them that have the Rule over you, and submit your selves; for they watch for your Souls, as they that must give an Account, that they may do it with Joy, and not with Grief, for that is unprofitable for you. I know there are those that would have the Greek Word Πείθετε, which we here render *Obey*, to signify no more than be ye *persuaded by*, (and it were well indeed if all Men would be persuaded by such Ministers that seek the Good of their Souls above any worldly Profit or Emolument;) but 'tis plain beyond all Doubt, that these Words have a plain and immediate Respect to that Order, to whom, under themselves, the Government of the Church of Christ was committed: Else what can be meant by having Rule over them, is what I cannot understand: Perhaps those that are got into the new Way of thinking may, and then they will do very well and charitably to convince

(c) Heb. xiii. 17.

their

concerning ZEAL. 97

their Brethren by some better Reasons than I have yet seen. I will only add one more Text from St. Peter, (a) *All of you be subject one to another, and be cloathed with Humility.* But what must we understand by *being subject one to another*? Shall we revive the old *Roman Saturnals*, and subject Masters to their Servants? No, but the Meaning is no more, but let all *Inferiours* be subject to their *Superiours*, (b) among which must be reckoned in one chief Place at least our Spiritual Pastors.

Let us now see what the Judgments of the *First Fathers* of the Church were as to this Point, and with them conclude this Chapter.

I will only mention two or three of the Earliest, as being of *greatest Authority*, and shall produce them in their Order of Time as they lived and wrote. St. *Clemens* of *Rome*, who when he is exhorting the *Schismatical Corinthians* to Humility and Obedience to their Spi-

(a) 1 Pet. v. 5. (b) *Hammond* on the Keys, the first Volume of his Works, p. 449.

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ritual Pastors, thus addresseth himself,
 (a) *Let us reflect upon the Soldiery that
 are subject to their Generals, with what
 good Order, [Εὐταξίως] and how rea-
 dily they execute their Commands, and
 behave themselves with all possible Obe-
 dience and Subjection. Again, not
 long after: The Apostles of our Lord
 Jesus Christ well knew the Contentions
 and Discords that would arise about Epis-
 copacy, [Ἐπὶ ὀνόματι τῆς Ἐπισκοπῆς]
 in succeeding Ages, and therefore they
 ordained such fit Persons which they
 intended to succeed in the Place of those
 departed, and to execute their Office:
 Wherefore such as have been thus con-
 stituted, either by the Apostles them-
 selves, or by other Eminent Persons,
 with the Consent of the whole Church,
 and who have served the Flock of Christ
 with Peace and Humility, without
 any Blemish or Slur; and have for a
 long Time born from all the Testimony of
 being Men famous in their Generations,*

(a) 1 Ep. ad Cor. Sect. xxvi p. 112. Edit. Colomel.
 Gr. Lat.

these

concerning ZEAL. 99

these we cannot without the greatest Injury and Injustice divest of their Places and Authority. (b) To which Words of the said Author give me Leave to add, that if such Men cannot be divested of their Authority without great Injustice, their *lawful Commands* cannot be disobeyed without it neither.

Just after this, he blames that *Spirit of Contention* which then reigned among them, which he attributes to *blind, mistaken Zeal*, which carried them into Parties and Factions about things of no Consequence to Mens Salvation. (c) And near the Conclusion of that famous Epistle, he charges those who first laid the Foundation of those *Schisms and Seditions*, to carry themselves with all *Obedience* towards their Presbyters, and to be instructed, bending the Knees of their (d) Souls by Repentance. This

(b) Ibid. 127, 128.

(c) Φιλονεικοὶ ἐστὶ ἀδελφοὶ καὶ ζηλωταὶ ἀλλ' οὐκ ἀνηκόντων εἰς σάττην. Ib. 128.

(d) Ὑμεῖς ἂν οἱ τὴν καταβολὴν τῆς πίστεως ποιήσαντες ὑποτάγητε τοῖς Πρεσβυτέροις, εἰς μετάνοιαν, κάμψαντες τὰ γόνατα τῆς καρδίας ὑμῶν.

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last Expression of bidding Men be subject to their Presbyters may be subject to Mis-construction, as we find it has been often misunderstood and misapplied; and therefore a Word or two to set it in its proper Light, I hope will not be thought impertinent nor out of the way.

Let it be then considered, that this Epistle of *St. Clemens* was written shortly after the Deaths of *St. Peter* and *St. Paul*, about the End of *Nero's* Persecution A. D. 64; at which Time (as in Scripture) the Words *Bishop* and *Presbyter* were used promiscuously, tho' their Offices were then sufficiently known to be distinct and different; so that we must not think there was not at the Time of writing that Epistle any *Bishop* in the Church of *Corinth*, nor that there had not been even from the Times of the Apostles, in whom the chief Authority over that Church was lodged. *Ignatius* was the first that mentions the three Offices distinctly, *Bishop*, *Priest*, and *Deacon*; but that there were then *Bishops* whom the *Apo-*
stles

concerning ZEAL. 101

stles had ordained, or were consecrated by those they had laid their Hands upon, is so very clear both from *Irenæus*, (a) and *Eusebius*, that no reasonable Person can well doubt of it; and that the Name of *Bishop* and *Presbyter* were used promiscuously even for many Years afterwards, by one that in the strict Sense executed the Office of a Bishop himself, I shall shew by and by, from a Quotation I shall have occasion to produce from the same *Irenæus* before-mention'd; which, I think, sufficiently proves the Emptiness of Arguments from Words that were not yet fully appropriated to their proper *Ideas*, but were used often at large, and in a Sense undetermined.

The next Father that offers himself in the *Chronological* Order, is St. *Ignatius*, the once Famous Bishop of *An-*

(a) Traditionem itaq; habemus manifestatam Apostolorum in toto Mundo, in Ecclesia adest perspicere omnibus qui velint audire, & habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & successores eorum usq; ad nos, &c. *Iren. adversus Hæres. Lib. 3. cap. 3. p. 104. Edit. Erasmi Parisiis 1567.*

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Iacob, a Person as eminent for his primitive Spirit and Piety, as his Sufferings; and as some say, was one of those Infants which our Saviour embraced in his Arms, and blessed. (*b*)

But be that as it will, it is most certain he was *Coeval* with the *Apostles*, and could not be a Stranger what Government they had settled in the Church, nor as to what Obedience they expected should be paid to it. Those Epistles of his that I am about to take my *Quotations* from, have, I must confess, been called in Question as to their Authority, that is, whether they were *Ignatius's* or not; but then it has been by such Men that knew not how to reconcile the Government of the Church in his Time, as 'tis by him represented, to that of their own: And the greatest Strength of their Objections lies against *Interpolations* and *Forgeries*, which I am no ways bound to defend. I shall only refer to those Seven Epistles of his men-

(*b*) Mark x. 1.

tioned

concerning ZEAL. 103

tioned by *Eusebius*, (a) which have been so fully vindicated by *Vossius*, *Bishop Usher*, *Dr. Hammond*, and particularly by our *Learned Bishop Pearson*, (b) and lastly by the present Pious and Learned *Archbishop of Canterbury*, *Dr. Wake*, (c) that none can reasonably doubt any longer.

But 'tis now Time to hear what Language they speak, and what Sentiments they express as to the Point under Consideration, of which I shall give some, out of many more Instances.

In his Epistle to the *Ephesians* are these Words. *Let no Man deceive himself, if any Man be not within the Altar, he is deprived of the Bread of God. For if the Prayer of one or two be of such Force, as we are told, (d) how much more powerful shall that of the Bishop and the whole Church be? He therefore that does not come together in the same Place*

(a) Euseb. Eccl. Hist. Cap. xxxvi Lib. 3. (b) Vindiciæ Epist. Ignatii. Cantab. 1674 (c) Præfat. ad Epist. Ignatii Lond. 1693. (d) Mat. xviii. 19.

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with it, is proud, and has already condemned himself; for 'tis written, *God resisteth the Proud.* Let us take Heed therefore that we do not set our selves against the Bishop, that we may be the Servants of God. (a) Again in the Close of that Epistle, *Obey your Bishop and the Presbytery with an entire Affection, breaking one and the same Bread, [the Sacramental Bread] which is the Medicine of Immortality; our Antidote that we should not die, but live for ever in Jesus Christ.* (b)

In his Epistle to the Magnesians are these Words, (c) *Do you nothing without your Bishop and Presbyters.* In his Epistle to the Trallians he speaks thus; *It is therefore necessary as you do, so you should do nothing without your Bishop: Also be subject to your Presbyters, as to the Apostles of Jesus Christ our Hope, in whom if we walk, we shall be found in him.* (d)

(a) Arch Bishop Wake's Translation (which will be constantly made use of) Sect. v. p. 110. (b) Ibid. Cap. xx. p. 121. (c) Ep. ad Magn. Sect. vii. P. 133. (d) Ep. ad Trall. Sect. ii. p. 147.

concerning ZEAL. 105

In his Epistle to the Philadelphians, (a) *Wherefore as becomes Children both of the Light and of the Truth, flee Divisions and false Doctrines; but where your Shepherd is, there do ye as Sheep follow after.*

Lastly, (for I am afraid whilst I am studying to instruct, of tiring my Reader, and the Place I am now going to produce is pretty long.) In his Epistle to the Smyrneans he thus addresseth himself to the Members of that Church, (b) *Follow your Bishop as Jesus Christ the Father, and the Presbytery as the Apostles: As for Deacons, reverence them as the Command of God. Let no Man do any thing of what belongs to the Church without the Bishop. Let the Eucharist be looked upon as firm and just, which is offered by the Bishop, or by him to whom the Bishop has given his Consent. Wheresoever the Bishop shall appear, there let the People also be; as*

(a) Ep. ad Philadelp. Sect. ii. p. 179. (b) Dr. Cave's Life of Irenæus, Sect. v. p. 166. His Chronological Tables affixed to the 1st Vol. of his Lives.

where

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where *Jesus Christ* is, there is the *Catholick Church*. It is not lawful without the *Bishop*, either to baptize, or celebrate the *Holy Communion*; but whatsoever he shall approve of, that is also pleasing unto *God*, so that whatsoever is done, may be secure and well done.

I shall ask Leave only to cite one more Passage from *Irenaeus* who was Bishop of *Lyons* in *France*, and wrote, as *Dr. Cave* has observed, whilst *Eleutherius* Bishop of *Rome* was living, which, according to his Computation, must be sometime within *A. D.* 177 and 192, and by Consequence within the second Century. Let us then hear what he saith (for I am sure none can be more tired in Reading than I am in Transcribing) Wherefore, saith he, we must needs obey those that are Presbyters in the Church, those that have their Succession from the Apostles, who with that Succession received

concerning ZEAL. 107

received the Gifts of Truth according to the good Pleasure of the Father. (a)

This last Citation from *Irenæus* has a double Edge, for 'tis in the first Place a plain and undeniable *Proof* of the Obedience we owe to those which he there calls Presbyters; and at the same Time shews us that those Presbyters were no other than those who succeeded in the Apostolick Authority, and who could those be but the *Bishops*? of whom, as I said before, this *Irenæus* was one.

I had not given my Reader so much Trouble on this Subject, but that the Obedience and Respect which is now a-days paid, especially to the Clergy of the *Established Church* is not what might be expected; almost every Body pretends to be wiser and better than their *Teachers*, and one has of late pretended to catechise a very

(a) Qua propter iis qui sunt in Ecclesia Presbyteris obedire oportet, his qui Successionem habent ab Apostolis, sicut ostendimus, qui cum Episcopatus Successione *Charisma* Veritatis certum, secundum Patris Beneplacitum acceperunt. Iren. adversus Hæres. Lib. IV. Cap. xliii. p. 188. Edit. Eras.

Learned

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Learned and *Right Reverend Bishop*,
to whom this *Church*, and *Christianity*
in General stands bound in a very
great *Debt*, which God will be sure
to repay, tho' we should be so un-
grateful as to forget it——(b)

But this is not the only Reason I
have taken so much Pains as to this
Particular: For it is very plain that
both the *Papish Emissaries* on the one
Hand, and the *Dissenting Teachers* on
the other, deceive the People by no
Means more than their not being ac-
quainted with the Writings of the Pri-
mitive Fathers, and History of the
Church in those Early Times. For
seeing 'tis nothing but what is ex-
tremely *reasonable* to interpret those
Texts of *Scripture*, as to the Meaning
of which there may be some Doubt,
and which yet confessedly relate to the
Church, by the Judgment and Practice
of those who succeeded the Apostles,
Papists as well as *Dissenters* do all

(b) *The Scheme of Liberal Prophecy considered, &c.*
p. 438.

they

concerning ZEAL. 109

they can to persuade Men, they come nearest to the *Primitive Model*; tho' the one are as far from keeping close to its Doctrine, as the others are the very Reverse of its Discipline and Way of Government.

I will say no more, but that having, I think, sufficiently proved that Obedience in *Church* as well as *State* is an indispensable Duty we owe to the respective Governours of both, I must conclude no Pretence to *Zeal* for God and Religion can be any just Excuse, and much less a *Justification*, for withdrawing our selves from the Obedience of either.



C H A P.

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CHAP. V.

Instances in those other Duties of Religion before mentioned, that a mistaken Zeal is apt to betray Men to the Transgression or Neglect of, and yet a true Zeal will never interfere with those Duties.

AND the next is against *Truth or Fidelity*, in either not at all meaning what we say, or eluding the Force of Words, and the proper Use of Speech by *Equivocations* and *Mental Reservations*; or breaking Solemn Contracts and Promises, only because if they were made in plain Terms, and duly kept and observed, they might possibly be of some Disadvantage to that *Cause* about which Men's *Zeal* is chiefly employed, and which right or wrong, they are resolved to maintain and uphold.

It

concerning ZEAL. III

It is a Noble Character that *Xenophon* has given of *Cyrus the Younger*, after he came into Places of Trust, viz. That he was an eminent Instance of convincing the World, that he had nothing more at Heart, than that whatsoever he bound himself to, either by solemn Treaty or Compact, or by any sort of Promise tho' less solemn, not to deceive Men, and prove worse than his Word. (a) Just the Reverse of which is that which the same Author gives of *Menon*, viz. He thought it the nearest Way by Perjury and Lying and Deceiving to compass his End; but to deal plainly and speak Truth from his Heart, he took to be no better than down-right Folly. (b) Whether this Character of *Menon*, who, the Historian saith, never failed to laugh at every one whom he had gulled and

(a) Πρῶτον μὲν ἐπίδειξεν αὐτὸν, ὅτι παρὰ πλείους ποιεῖτα ἔτιω σπείσαρτο, ἔτιω συνθεῖτο καὶ ἔτιω ὑπόχετο, μὴδὲν ψεύδεται. *Xenoph. de Cyri Ascensu Lib. I. Cap. ix.* Well's Edit.

(b) Ibid. Lib. II. Cap. vi. — Συντοματάτην ὁδὸν. ἔτιω εἶναι διὰ τοῦ ἐπιτοκεῖν τὴ καὶ ψεύδεται καὶ τὸ ἐξαπατᾶν. τὸ ὃ ἀπλοῦν. τὸ αὐτὸ τῷ ἡλίθιῳ εἶναι.

cheated,

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cheated, will not well suit that *base Usurper Cromwell*, once among ourselves, I shall leave my Reader to judge: I am sure 'tis the very same my *Lord Clarendon* hath given of another Person I am very loth to mention, and therefore shall not refer to the Place.

God is a God of Truth, and 'tis what he expects and insists upon in an especial manner from all those who call themselves Christians. *Lord*, saith *David*, *who shall abide in thy Tabernacle, or who shall dwell in thy Holy Hill? he that walketh uprightly and worketh Righteousness, and speaketh the Truth from his Heart.* (a) And 'tis God's expresse Command by the Mouth of *St. Paul* (b) *to put away all Lying and speak every Man Truth with his Neighbour*; and the Reason he gives for it, is this, for, saith he, *Ye are every one Members one of another.* Our Speech was given us to communicate our Thoughts to one another, and every Man has a Right to be spoken

(a) Ps. xv. 1, 2. (b) Ephes. iv. 25.

Truth

concerning ZEAL. 113

Truth to, whether he be *Heretick*, *Schismatick* or *Infidel*: we have still the same common *Nature*, and in vertue of that are intitled to the same common *Right*: Nor can any Service we can pretend to do God and Religion by speaking what we don't think, or promising what we never intend to perform, dispense with the *Obligation*; upon which the Peace and good Government of the World does so immediately depend. Such Proceedings are by the *Latins* call'd *Dolus Malus*. Tully tells us, when he asked his Friend and Collegue what he meant by *Dolus Malus*, he answered, when one thing was pretended and another thing meant or done; from which Definition, if true, it follows that all Men that pretend one thing and intend another, are perfidious, base, and wicked, and that therefore all *Dissimulation* ought to be banished out of the World, (a) but if

(a) Cicero de Officiis, Lib. iii. p. 139. Quarto, cum Commentariolis Amberbachii & aliorum Parisiis 1556. cum ex eo (Aquila scilicet) quæreretur quid esset *Dolus Malus*? respondebat cum esset, simulatum aliud actum. Hoc quidem satis luculentè, & ab Homine perito definiendi. Ergo omnes aliud agentes, aliud simulatum perfidi, Improbi, Malitiosi sunt, &c.

Men

114 *A Brief Discourse*

Men not only in their common Inter-
course, and Commerce, but even in
spight of the most *Solemn Vows and*
Engagements are guilty of such *horrid*
Dissimulation, what can be imagined
of a more flagrant and provoking Na-
ture, or be more odious in the Sight
and Estimation of God and Angels and
Men. And yet this is what Men are
often found to do to serve a Cause,
and it may be as they may persuade
themselves God's Cause too: but how
long must Men be told that they must
not *do Evil that good may come?* (a)
and that lawful Means ought always
to be the Path we should tread, in pur-
suance of a *Good End*. These must
not be separated, otherwise our Final
Intention, tho' never so sincere, will
not excuse us in leaping over or tramp-
ling down those *Fences*, which God
has with the *Highest Reason* and *Justice*
placed in our Way.

We may indeed foolishly think to
serve God, and secure our Title to

(a) *Rom. iii. 8.*

concerning ZEAL. 115

Heaven and Happiness, by those crooked Paths of *Falsity* and Unfaithfulness; but God knows all this is nothing but self Flattery, and mocking and affronting the *Supream Being*, under Colour of serving and obliging him; we ought to let God alone (and he is very able) to maintain his own Cause, (a) when we cannot do it but by Transgressing his Laws, and rendring our selves *perjured* and perfidious *Wretches*. Will you speak wickedly for God (saith Job) and talk deceitfully for him (a) A God of *Infinite Truth*, and at the same Time possessed of *Infinite Power*, can neither approve nor Want, such sinful and indirect Methods of doing him Service. And I wish to God all Men were as well convinced as to this Point as I am; and that the *Zeal* they pretend for God, did not at the same Time transport them into the most notorious Breaches even of the *Law* of *Nature* its self, in Respect to *Honesty* and *Fidelity*.

(a) Ps. lxxiv. 22. (b) Job. xiii. 7.

116 *A Brief Discourse*

One would believe even the *Jesuits* themselves (notwithstanding the ill Name they go under for eluding the most Solemn Engagements they or their Church enter into with those they are pleased to call *Hereticks*;) were yet pretty honest if one could take their Words. I shall produce some Passages out of one of them, and he is not one of the least Note; and it may be one that has wrote with as much *Poignancy*, as to most of those Points in Controversy betwixt us and the *Church of Rome*, as any other that went before, or has followed after him; I mean *Becanus* in his *Manual* of Controversy; Printed at *Antwerp* 1624. No Man has in plainer or more expresse Terms condemned all sorts of Lying, * as for *Equivocations* and *mental Reservations*, in his next Chapter he endeavours to fasten them upon Protestants in asserting a *real Presence* when they deny a *corporal one*, yet with his good Favour, I cannot see

* *Becanus* Lib. v. Cap. 20.

what

concerning ZEAL. 117

what Equivocation is any ways implied in that. He tells us we charge them with *Equivocating*, but utterly denies the *Truth* and *Justice* of that *Charge*; and 'twould have been very well if he could have proved, as well as said, that *Papists* in general, and his *Society* in Particular, were entirely free from the guilt of such an Imputation. His words if you will believe him, are very *Orthodox*. It is not so as the *Protestants* say, the *Jesuits* teach as other *Divines* have all along taught, that in every Congress, and in all manner of *Compacts* and *Promises* we ought to deal sincerely, and without all *Dissimulation* or *Equivocation*; * What can one imagine could be more honestly expressed! but can we believe that such Men don't use some *Equivocation*, or *Reserve* of Mind, when we consider what has

* Non ita est Jesuita docent, quod alii Theologi hactenus docuerunt, nempe in omni Congressu humano, in omnibus Contractibus & Promissionibus, sincerè candide & seclusâ omni Æquivocatione Agendum esse Ibid. Cap. 21.

118 *A Brief Discourse*

been their known and wonted Practice, and what Base Actions they have persuaded Princes to, to whom they have been Confessors and Spiritual Guides? *Witness* what became of the *safe Conduct* given *John Hus* to the *Council of Constance*: (c) *Witness* that horrid and bloody *Massacre* at *Paris* 1572; and lastly the *Revocation* of the *Famous Edicts* of *Nants* by the late *French King* *Lewis XIV.* And witness a thousand other Instances which I have not time at present to insist upon, or so much as mention.

Now unless the *Jesuits* in the Church of *Rome* are at this present time more faithful and honest, than the *Priests* and *Monasticks* were before that *Order* sprung up, or their Predecessors in it, (which we have no great Reason to believe) it will be one of the hardest Matters in the World to reconcile their *Professions* and Solemn *Protestations* to their Actions and *Intrigues*. We know they are, for the most Part, thought

(c) *Fox's Acts and Monum.* Vol. I. p. 624, 625.

concerning ZEAL 119

great *Politicians*, and have a very particular Influence on the Counsels of most Princes in *Obedience* and *Communion* with the *Church of Rome*; and by their *Vow* we know they are most entirely addicted to the Pope, and pay him an *implicit Obedience*: And therefore we can't depend upon them, nor none of those in which they have Interest, as to what they Swear or Promise; (I am sure it has been found so by experience for the most Part) for this was an old Maxim among the bigotted Members of the *Romish Communion*; *Because every Person that swears, or otherwise obliges himself, is the Pope's Subject; therefore in every Vow or Oath this tacit Condition is implied, if it please our Lord the Pope, which* they sometimes when they are in their rhodomontading Strain call *Emperour of the whole World.* (a) How then can we possibly take hold of those slippery Creatures?

(a) Dr. Saunderfon de Juramenti Obligatione Praelect. septima. p. 195.

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Scribe decem a Nerio, non est satis: adde Cicutæ
Nodosi Tabulas tantum: mille adde Catenas
Effugiet tamen hæc Sceleratus Vincula Proteus (b)

*Let ne're so many Debts contracted be,
Bind him in Knots of Law, he'll still get free;
Confine him by at least a Thousand Chains,
Proteus will still Transform, and mock your Pains.*

How very well these Precedents were copied in the late Times of Confusion, I shall leave others to judge, from the Account my Lord *Clarendon*, (c) Mr. *Foulis* (d) and others have given of those sad Times.

For my Part I am resolved not to rake farther than I have done, into the filthy *Ordure* and horrid Dissimulation of those *unhappy Times*; the best Use I think we can make of them, is carefully to avoid those Principles, as so many *Rocks*, that led Men to prostitute their *Honour and Conscience*, and to with-

(b) Horat. Sat. Lib. ii. Sat. 3. (c) *History of the great Rebellion.* (d) *History of the wicked Plots and Conspiracies of the pretended Saints.*

concerning ZEAL. 121

draw their Obedience to their then Lawful *Sovereign*; to dig up the old *Land-marks*, and upon private Views or Resentments, to raze the very Foundations of one of the *most happy and best contrived Constitutions in the whole World*.

Call this any thing but *Zeal* for God and Religion, that was nothing at the Bottom but Couſenage and horrid Diſſimulation; True *Zeal* will render Men Zealous for *Truth* and *Honesty*, and make them hate *the Sins of Unfaithfulness, ſeeing lying Lips are an Abomination to the Lord*. (a) And no *Zeal* can be truly Religious and acceptable to him, that leads Men out of the Paths of *Truth* and *Juſtice*, that are two of the Chief Attributes of the moſt *High God*, as well as two Eminent Branches of the *Duty of Man*.

I come now to lay down another Caution relating to the exerciſe of our *Zeal*, and that is, that it don't lead us to

(a) *Prov. xii. 22.*

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exceed the Bounds of Humanity; I mean in persecuting those who differ from us in Matter of Opinion; The Truth is, we cannot expect all Men should be of the same Judgment and Opinion in every controverted Point; yet if they are found as to things essential; and if they plead the Dictates of their Consciences for what they do, we shall indeed do very well to convert them if we can, and set them in what we think and believe the Right Way; but to pursue them with Fire and Sword; this certainly we cannot reconcile to *good Nature* and *Humanity*, and much less to the Doctrine of the Scriptures, which enjoyn us *in Meekness to instruct those who oppose themselves: (b) to be pitiful and courteous; (a) to put on (as the Elect of God holy and beloved) Bowels of Mercies, Humble-mindedness, Meekness, Long-suffering, forbearing one another, and forgiving one another. (b)*

(b) 2 Tim. ii. 25.

(a) 1 Pet. iii. 8. (b) Coloss. iii. 12, 13.

Here

concerning ZEAL. 123

Here you have a Description of *Humanity* in *Perfection*; which in some Sense we ought to exercise towards all the World, but more particularly towards our *Christian Brethren*; the very *Etymology* of the Word *Humanity* plainly shews 'tis what all Mankind have a Right to; and where there is a Right to *receive* there must needs be *Injustice* to *deny*.

Our *Blessed Saviour*, who was best acquainted with the true *Spirit* and *Temper* of his own Religion, we find tells the *two Sons of Thunder*, *James* and *John*, (c) when they would have called down for Fire from Heaven to have consumed a Village of the *Samaritans*, which had greatly affronted and dealt very unworthily by their Master, and were not only *Schismatics* but *Hereticks* also: Yet for all this our Saviour told these two fierce *Disciples*, that they knew not what *Spirit* they were of, (i. e.) what they should be, and what the Gospel re-

(c) *Luke ix. 55.*

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quired Men to be of; and that his design of coming into the World, was *not to destroy Mens Lives, but to save them.*

That therefore can be no true Christian *Zeal* that is *Turbulent* and *Cruel*, and void of all *Mercy* and *Humanity*. This may most properly be stiled a *bitter Zeal*, (d) utterly irreconcilable with the Sweetness and Gentleness of the Christian Religion.

We read indeed of very severe Proceedings *in the Time of the Law* against Idolaters; and that even by very Pious and Holy Men, Prophets and others; but then we ought well and carefully to consider, that as the Temper of the *Law* and the Gospel are very different: So what was then done was performed by God's express *Warrant*, either in Writing or by inward Impulse; and so what they did, can be no sound or fitting Precedent for us to *copy* after.

(d) *Jam. iii. 14.*

It

concerning ZEAL. 125

It is Bishop *Andrews's* Observation, and a very wise and just One it is : (a) *We must ever distinguish in the Prophets* (saith he) *when they proceed by the Rules of their general Calling, (for in them we may imitate them) and when an Act is done or executed by them by immediate Warrant from GOD, which unless we had the same Warrant is nothing to us.*

It is true that under the Gospel, *Ananias* and *Saphira* his Wife, fell down dead at *St. Peter's* just *Reprehension* : (b) And so *Elymas* was struck blind at *St. Paul's* ; (c) But then these were immediate *Inflictions* from the Hand of the *God of Nature* and the *Judge of all Men* ; and both those Apostles rather acted in what they did as Prophets, and the Pronouncers of a *Divine Sentence* past in Heaven, than as the Executioners of such Sentences.

(a) Bishop *Andrews's* Sermons on Gunpowder-Treason, Sermon. iii. p. 319. (b) *Acts* v. 5—10. (c) *Acts* xiii. 11.

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Now when other Men have Power of inflicting the same *Evils* and Judgments by the same miraculous Means, we shall have less Reason to censure their Proceedings, or demand *by what Authority they do such things.*

It is no question the Duty of the Civil Magistrate to punish such Crimes, and that even with Death, that are opposite to, and destructive of the Peace and Security of Human Societies, of which he is Judge, and must be accountable to God if he judge amiss; But there is not sufficient Ground for any Church (as such) to warrant it to adjudge Men to Death.

'Tis true the *Church* may, and there are very *Good Reasons* for it, excommunicate such Persons as are very *bad Livers* or notorious *W*isbelievers; but I can't see that the Church has any Authority to go farther; and much less any *Private Persons*: All Cruelty, all Inhumanity, however gilded over with the specious Name of *Zeal* for God and Religion, are all *Unchristian* and *Diabolical.*

What

concerning ZEAL. 127

What was the Doctrine of the soberest and most successful Conductors of the *Reformation*, (tho' it cannot be denied but that some few of them were Men of more *Warmth* and less *Judgment* than others,) the Author of the History of the Reformation here in *England* has assured us: And I must needs crave leave to observe by the by, that as our Reformation is in its self the most perfect; so it was brought about by Means the most justifiable of any other.

But what then was the Opinion of these Reformers? Why, saith Bishop *Burnet* (a) in *Flower's Case*, who stabbed a *Priest* officiating in the *Po-pish Way* even at the very *Altar*; this Fact was condemned by all the *Re-formers* that knew that *the Wrath of Man worketh not the Righteousness of God*. Had this Doctrine been so duly considered and attended to as it ought to have been, we had never heard of Racks, Tortures, and Inqui-

(a) History of the Reformation, Vol. II. p. 308.

sitions;

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sitions; and especially of that Piece of Mockery rather than Mercy which they pretend to in those *Courts*, when they deliver a Person over to the *Secular Arm* to interceed that such Executions may be performed without *shedding of Blood*; when every one knows the Death those Miserable Persons are destined to undergo, *viz.* by Fire, is one of the most tormenting Pains that a Man can suffer on this Side *Hell*. GOD deliver us from such Men *whose tender Mercies are Cruel!* (b)

'Tis a very *strange Description* given us of the Office of a *Christian Bishop*, and one who would be thought the chief of that *Order*, by a *Cardinal* of a very great Name; "*the Pope's Office*, "saith he, *is of a double Nature, to kill, as well as feed the Flock of Christ:*" As to the Quotation, I must refer you to Bishop *Andrews*, the Book being not at present in my Pos-

(b) *Jam. i. 20*

session,

concerning ZEAL. 129

session, from whence 'tis taken. (a) Now if this was a Commission given to St. *Peter*, I must confess I know not what *Commissions* are, and I hope those that call themselves his *Successors* will not pretend to larger *Powers* than he had, from whom they say they derive them; for in that solemn Charge our Saviour gave St. *Peter* a little before he left the World, *to feed his Sheep and his Lambs*, there is not the least Intimation of any Power to destroy them, but just the very *Reverse*. (b)

What Spirit of Fury and *Enthusiasm* was it then that possess'd the Breasts of *Clement* and *Ravilac*? That did not fear to plunge their Daggers into the sacred Channels of the Blood of Crowned Heads, Princes of the *Lord's anointing*. (c) And what is it we can say to *Garnet*, and *Faux* and their Adherents and Accomplices, (d) that aimed at

(a) Petri oves pascere & occidere Bishop *Andrews's* third Sermon on Nov. 5. (b) St. John's Gospel xxi. 15, 16, 17. (c) Henry the 3d and 4th of France. *Cluverius Epit.* p. 743, 765.

(d) *Baker's Chron.* King *James I.*

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once by one *grand Blow* to have destroyed and sent into the other World, as *Elijah* in a *Chariot of Fire*, our then *Gracious King*, with his *Royal Issue*, our *Bishops* and other *Senators*, in the most barbarous and unheard of Manner; a Design so black and amazing, that the Prince and Powers of Darkness must needs have been the Inventors or at least Abettors of that *hellish Conspiracy*; insomuch that we are equally astonished when we reflect on that sad intended *Tragedy*, and our almost *miraculous* Deliverance from it.

I have dwelt longer on this Consideration than at first I intended, because Men are but too apt to be led by what they would have called *Zeal*, into the most barbarous Acts of Cruelty and *Inhumanity*; but Zeal and Mercy don't live at that Distance as some Men take them to do: *Zeal*, if it be genuine and not *spurious*, will never render us cruel and implacable, but as St. *James* speaks, (a) *gentle and easy to be*

(a) *Jam.* iii. 17.

concerning ZEAL. 131

intreated; Warmth indeed of Mind and Affection cannot be separated from it; but then 'tis as certain that all Cruelty and Bitterness may, and ought to be; because they are indeed utterly inconsistent with it.



CHAP.



C H A P. VI.

*Contains other Rules and Measures
to which true Zeal ought ever to be
conformable.*

AND here in the first Place, I must ask Leave to say that our *Zeal* should never more interfere with *Charity* than with *Mercy* and *Compassion*; and yet it's but too well known by common and sad Experience that the Flames of *Zeal* consume and devour those of *Charity*.

By *Charity*, I mean in this Place a charitable and candid Construction of other Mens Sentiments and Actions, where there is any room to think them real and sincere in what they think and do. The *Biasses* of Education, Mens different Capacities and Way of Thinking, and the Relation they stand in to others,

concerning ZEAL. 133

others, are often found to draw/so strong, that Men can hardly keep the strait Way, *the good old Path*, (a) tho' they fancy themselves to be in it.

Now these Men we will suppose are really out of the right Way, tho' they don't know it, and I must grant 'tis a very great Charity to be *Zealous* to bring them into it; and when we can recover *the lost Sheep*, we ought with the good Shepherd *to bear them on our Shoulders rejoicing* (b), yet this must not be attempted, as has been before shewn, by cruel and violent Methods; nor ought we to judge of such Mens Condition with respect to God, especially if they abide by the chief and *fundamental* Points of the Christian Religion in regard to *Faith*, and practise known Duties, and forbear those Sins and flagrant Immoralities which are either enjoined or forbidden by the Gospel of Christ; for 'tis sure nothing less than a becoming Modesty and a Branch of Christian Charity to avoid

(a) Jer. vi. 16.

(b) Luke. v. 15.

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all Precipitancy and Severity in judging and censuring our Fellow Christians, as to their present State: Or if we might be allowed to do as much as this, which yet surely we ought not, seeing we are very incompetent Judges of such Mens Sincerity and inward Intentions; much less should we take upon us to judge and determine as to their future and final State: For tho' we know a good *Intention* alone cannot render an evil Action *entirely* and *perfectly* good; yet, as hath been observed before, it may help to mitigate and abate the Evil of it; and we are not able to say what Allowances God will make such Men, where they believe and act in the main as they ought to do; or repent of their Errors in either of these Respects; for in such case *God is faithful and just to forgive such their Sins, and to cleanse them from all Unrighteousness.* (a)

Therefore we find this sort of *Judging* is very severely reprimanded, and expressly forbidden by Christ and his

(a) 1 John i. 9.

concerning ZEAL. 135

Apostles. *Judge not* (saith our Saviour) *and ye shall not be judged; for with the same Measure ye mete, it shall be measured unto you again.* (a) To this I shall only add two more Texts taken out of St. Paul's Epistles; the first out of his Epistle to the Romans, (b) *Why doest thou judge thy Brother? And why doest thou set at nought thy Brother? For we shall all stand before the Judgment-Seat of Christ.* The other is taken out of his First Epistle to the Corinthians (c); *Therefore judge nothing before the Time, until the Lord come; who shall bring to Light the hidden things of Darkness, and make manifest the Counsels of the Heart; and then shall every Man have Praise of God* (i. e.) every one that deserves it.

Now there is nothing more apt to put Men upon the unjustifiable Practice of *judging and censuring of others*, than *Zeal* for that *Party* or those *Principles* that Men are of: Thus we

(a) Matt. vii. 1, 2.

(b) Rom. xiv. 10.

(c) 1 Cor. iv. 5.

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hear and see Men every Day *shooting out their Arrows even bitter Words, (a)* or as the *Psalmist* speaks in another Place, *their Teeth are Spears and Arrows, and their Tongue a sharp Sword. (b)*

What Volleys of Imprecations, what ~~severe~~ and uncharitable Censures, do they let fly against those who differ from them but never so little, and this out of a *Zeal* which they persuade themselves is due to their own Cause or Party? so that generally speaking, if their Power was but proportionable to their Wills, they would not only, as they are found to do, sentence, but send down those of a contrary Faith or Opinion with themselves, quick into the Pit of Hell.

O my Soul, come thou not into their Secret, unto their Assembly, mine Honour, be thou not united. (c) But, O God, *who hast taught us that our Doings without Charity are nothing worth,*

(a) Psal. xliv. 3. (b) Psal. lvii. 4.
(c) Gen. xlix. 6.

concerning ZEAL. 137

send thy Holy Ghost and pour into our Hearts that most excellent Gift of Charity, without which whosoever liveth is counted dead before thee (a).

Let not *Zeal* for our own Cause and Principles make us forget we owe common Charity to others, for whose *Conversion*, if we believe them to be in the *wrong*, we should constantly and cordially pray; and labour by all other fitting Christian Methods to bring them to the Knowledge and Practice of what is true and commendable; instead of loading them with *Imprecations* and *Slanders*, and opprobrious unchristian Language, which are contrary to our sacred Profession, as they are strictly forbidden by it.

What my Lord *Clarendon* hath wisely observed as to Matter of *State*, may in my Opinion as well be apply'd to Religion (b) What in Prudence (saith he) is to be done towards an End, admits of a *Latitude* which honest

(a) Collect for the next *Sunday* before *Lent*.

(b) *Clarendon's History of the great Rebellion*, Vol. I. Part 1. p. 136 of the Octavo Edit. *Oxon* 1705.

and

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and wise Men, may safely, and even profitably differ in: And if so, why should Men that propose the same End to themselves, be so uncharitable in condemning and censuring one another? These are not things so far to be differed about, as utterly to destroy Mens Charity for one another; and no Pretence to *Zeal* even for the best Religion in the World, can possibly excuse it if it does.

To conclude what I have to say as to this Particular, I shall only observe, that however desirable the *Conversion* of those may, and ought to be to us, whom we take to be in the *wrong*: Yet this can't sure be the way to convince them or set them right, since all Mankind think they have a Right to be thought to mean *honestly*, how much soever in Fact they may be mistaken: But if we compliment them (if I may so call it) with those *polite* Names of *Knaves*, *Fools*, *Villains*, *Hypocrites*, and such other modern *Addresses*, and treat them as tho' they were utterly estrang'd and *cut off from*
the

concerning ZEAL. 139

the Commonwealth of Israel; this must needs block up the Way to any farther Approaches towards their *Conversion*, which a little more Charity and good Manners would render much more easy and *accessible to us*.

So that such a kind of *Zeal* is as well absurd and preposterous, as unlawful; and which is more like to exasperate and alienate the Minds of those that differ from us, rather than bring them to be of our own *Opinion* and *Judgment*.

Having said thus much in order to convince Men that such Courses cannot be consistent with Christian Prudence and Charity, and by Consequence that all Men ought to take the greatest Care how they are betray'd into so dangerous an Error; I shall next take Notice of another very dangerous *Mistake* that the *Zeal* they have for their own *Opinions* and *Party* is very apt to lead them into; and that is, not to pay a suitable *Respect* to things *dedicated to God*, and his immediate Service; tho' it may be allowed at the same time, that those
Persons

140 *A Brief Discourse*

Persons who made those Dedications, might not have been so well instructed in their Duty as they ought to have been, or the things themselves not applied to such Uses and Purposes, as can in all Points be justified and maintained.

Every *History* is full of such Instances of *Zeal* as this is; and 'tis found by too sad and frequent Experience that those Men that differ in Point of *Religion*, whenever they have it in their Power, commonly make it their *first Business* to sack and rife the Temples, Churches, or other Places dedicated to the Service of God and Religion, and it may be raze and level them with the Ground; and to affront and male-treat the Persons of those that *Minister* in holy things, if they are of another *Opinion* or *Denomination* from themselves.

But here I must take the Freedom to say with St. *James* in another Case, *my Brethren, these things ought not so to be.* It is a *shameful*, and I think I need not fear to venture to term it a *sinful*

concerning ZEAL. 141

sinful Thing, to fly upon *Things sacred* as upon a *Prey*, and with unhallowed Hands to touch, and much more to ravish and devour such Things: And more especially where Men worship the same *God*, tho' it may perhaps be in a different Way.

Sacrilege, not undeservedly, has its Place assigned it amongst the most *flagrant Sins*; for to use the Prophet's Words, (a) *Will a Man rob God?* (i. e.) Will any Man dare or presume to do it? *Thou that abhorrest Idols*, saith the Apostle of the *Gentiles*, *doest thou commit Sacrilege?* (b) *Solomon* hath told us, (c) *that 'tis a Snare to the Man that devoureth holy Things, and after vows to make Enquiry.* Which latter Words of that Verse Dr. *Cartwright*, once *Professor* of Divinity in *Cambridge*, understands of so much as their attempting upon such Things, tho' they don't take away what is God's peculiar

(a) Mal. iii. 8. (b) Rom. ii. 22. (c) xx. 25.

H

Property

142 *A Brief Discourse*

Property or his Ministers Portion; and very grievously and *pathetically* complains of the Sacriledges of his own Times (a)

Now as the devouring and taking away of *holy Things* is doubtless a very *heinous Sin*; so is the prophaning of them also. We shall do well to remember the Case of *Belsazzar*: (b) whilst he was carousing out of those sacred Vessels which had been taken out of the Temple of *Solomon* by *Nebuchadnezzar*, there was a very tragical Writing suddenly appeared upon the Wall, that being interpreted, reproached him of his vile Prophaneness, and let him know that his Kingdom was at an end, being by God's Appointment translated to the *Medes* and *Persians*, his mortal Enemies.

(a) *Cartwright's Commentaries on Proverbs*, ch. xx. 25. Column 1004, 5, 6, 7. (b) *Dan. v.*

concerning ZEAL. 143

St. *Paul* hath assured us farther, that *if any Man defile the Temple of God, him will God destroy.* (a) It is true indeed the Apostle is there speaking of the *Temples* of our Bodies, which are only *figuratively* so; but then it is as true, that he borrowed that Expression from Temples strictly and properly so called, to which great *Reverence* by the common Consent of Mankind was constantly paid, and particularly to that at *Jerusalem* by all the *Jews* and their *Profelytes*, the *Suspicion* but of having defiled which, had like to have cost St. *Paul* his Life (b).

This indeed was no more than what the *Light of Nature* taught Men : And 'tis remarkable that when that discreet *Town-Clerk* (as we have render'd the *Greek Word* γαμματῶν,) was endeavouring to pacify and compose the *Mob* of *Ephesus*, that by *Demetrius* and

(a) 1 Cor. iii. 17. (b) Acts xxi. 30, 31.

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the other Silversmiths were gather'd together on account of St. *Paul's* Preaching in that City ; He tells them in favour of the Apostle and his Companions, (a) *Ye have brought these Men here who are neither Robbers of Churches* [*ἰεγοσύλους*] *nor yet Blasphemers of your Goddesses*. And perhaps such Propagation of Places esteemed sacred, with their Priests and other Appurtenances, was what *Gallio* meant by *wicked Lewdness*, (b) speaking to the *Jews* on another like Occasion : From whence these two things may fairly and easily be infer'd ; first, that what was dedicated to what at least they supposed to be God, was by the common Sentiments of Mankind held sacred and *inviolable* : And next, that the Apostles and their *Fellow-Labourers*, who were the first Preachers of the Gospel of Christ, did never, how *zealous* soever they were, attempt to rob or demolish even the

(a) Acts xix. 34.

(b) Acts xviii. 14. *ῥαδιέργημα πονηρὸν*.

Heathen

concerning ZEAL. 145

Heathen Temples, or so much as to profane and pollute them; as mean an Opinion as ever they had of those *Deities* to whom they had been consecrated.

What shall we say then? Shall we *rob*, *demolish*, or so much as *despise* the Temples of the *one true* and *eternal God*? God forbid. *St. Paul* hath told us we should not dare to do this even in the smallest Instances of Pollution or Contempt; (a) shall we then pull down Churches to build our selves Palaces out of the Ruins of them, as some have done? (b) Nay, shall we turn Churches into Stables as others, after we have plundered them of their *Furniture*, and stript them of their *Revenues*, designed especially for the Maintenance of those who attend and minister in God's *publick Worship*? And which is still

(a) 1 Cor. xi. 22. See Mr. Mede de Sanctitate Relativâ Lib. 2. p 400.

(b) The Duke of Somerset, Baker's Chron. Ed. vi. p. 305.

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worse and more shocking, shall we mock the holy *Ordinances* of God in those Places to such a degree, as to baptise our Horses out of the sacred *Fonts*, after something has been done in ~~the~~ ^{the} I do not care to mention? as is reported of a commanding Officer in the Times of the late great Rebellion. (a)

It is great Pity there should ever have been any such *amazing* Instances of Impiety so *monstrous*, and that among those that call themselves Christians and Protestants; but alas! it cannot be denied that such there have been (b)

For my part, I cannot bring my self to approve so much as the pulling down and gutting of *Popish Chapels*, in that irregular and tumultuous manner, without the Order of any lawful Authority,

(a) *Edward's Gaugrana.* Part 3. p. 27, 28.

(b) — Pudet hæc Opprobria Nobis
Aut dici potuisse, aut non potuisse refelli. *Ovid Met.*

which

concerning ZEAL. 147

which many of us can remember was done at the coming in of the Prince of *Orange*, afterwards King *William III.* Nor yet of those violent Assaults of a later Date, made upon many of the Protestant Dissenters *Meeting-Houses*.

Luther, who was a Person of an hot and violent *Temper* enough, if he has not been misrepresented, I remember blames the *Wirtembergers*, when in his Absence they attempted some Changes in Religion of their own Heads, without tarrying for his Advice and the Concurrence of the *Civil Magistrate*; one of which was abolishing the *Mass*, in an hasty and abrupt manner: not, saith he, *that the thing was so much impious and amiss in its self, but because they did not proceed with due Order and Caution.* (b)

How far *Luther's* Words may be applied to the Cases but just now mention'd,

(a) Melchior Adam in vitâ Lutheri, p. 123.
Non quod impie fuissent, sed quod non Ordine.

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I shall leave my Reader to judge, having given my own Opinion before; this I am very sure of, we cannot be too *cautious* how we ravage or pillage, trample upon and despise things *sacred*: I have given one Instance already out of Scripture of a terrible Vengeance attending such Facts; nor are there wanting many others of like Nature. The sad and tragical Death of *Antiochus Epiphanes* that defiled the Temple of *Jerusalem*; the Fate of two of the greatest *Generals Rome* ever had; frequently crowned with *Lawrels*, abounding in Wealth (one of them especially even to a *Proverb*) and having both of them a vast Sway in that stupendous *Commonwealth*, yet it is observed by many, that after their bold Intrusion into, and Violation of *God's Sanctuary*, they never prospered in any one thing they undertook. These two great Men were *Crassus* and *Pompey*, the latter of which died a Death as mean and ignominious, as his Life and Rank was truly eminent and noble. I
will

concerning ZEAL. 149

will conclude this Chapter with the Opinions, or rather Judgments of two very great Men, one of which is more immediately applicable to that Particular I have been last speaking to, and the other may be well and suitably accommodated to most of the other; and both of them will I presume add great Weight to what has been said as to the Qualifications of true *Zeal*.

The first I shall produce is that of Archbishop *Whitgift*, contained in an excellent *Speech* he once made to Queen *Elizabeth*, when there was a certain great *Favourite* at Court that had an infamous Design upon the *Revenues of the Church*. (a) I shall not insert the whole, but only the concluding Part of it.

Therefore, good Madam, let not the Lord's Exceptions against the Failings of some few Clergymen prevail with

(a) The great Earl of *Leicester*.

H s

you

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you to punish Posterity, for the Errors of this present Age; let particular Men suffer for their particular Errors, but let God and his Church have their Rights. And tho' I pretend not to prophesy, yet I beg Posterity to take Notice of what is already become visible in many Families; that Church-Land added to an antient Inheritance, hath proved like a Moth fretting a Garment, and secretly consumed both: Or like the Eagle which stole a Coal from the Altar, and thereby set her Nest on fire, which consumed both her young Eagles, and her self that stole it. And tho' I shall forbear to speak reproachfully of your Father; yet I beg you to take Notice, that a Part of the Church's Rights, added to the vast Treasure left him by his Father, hath been conceived to bring an unavoidable Consumption on both, notwithstanding all his Diligence to preserve it. This was the Gentleman, that that great Queen in her jocular Humours was want to
stile

concerning ZEAL. 151

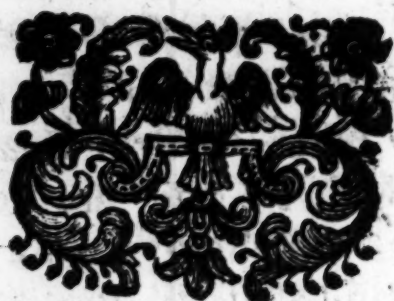
file her *little black Husband*.* My next Author which I crave Leave to produce, is *Bishop Saunderson*; the best *Casnist*, and one of the most *solid Judgment* of any of the Age in which he liv'd; and whose Works must be of *Value*, as long as Learning its self has any Esteem in the World; his Words are these that follow; (he is preaching on that remarkable Text, *Rom. iii. 8.*) *And not as we are falsely reported (and some say of us) let us do Evil that Good may come, whose Damnation is just.* If, faith that learned Prelate, we must not do Evil for the Glory of God, then certainly not for any other inferior End; not for the saving a Life, not for the Conversion of a Soul, not for the Peace of the Church, and even (if that were possible) for the Redemption of the World.† These are very solemn Words, and indeed very true ones, applicable, as I said before, to a

* The Life of Mr. Hooker before his *Eccles. Polit.* p. 14.

† Bishop Saunderson's 2d Sermon. *ad Clerum*, p. 30.

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great many Cases upon which I have been lately enlarging: And may God give us all Grace to engrave them in very deep *Characters* upon the *Tables* of our Hearts.



C H A P.

concerning ZEAL. 153



CHAP. VII.

Contains some other Rules whereby we may the better judge of the Truth and Sincerity of our Zeal for God and Religion.

A Great deal of Pains hath been already taken to strip *Zeal* of its wonted Disguises; and yet lest Men should deceive themselves in a Matter of so great and general Importance, it will not I think be amiss to add something more, whereby Men will be the better enabled to pass a true Judgment on themselves as to the Point under Consideration. And here 'tis not my Design to trouble and tire my Reader, by leading him into a *Maze* of intricate, undecided, and unuseful *Speculations*, by doing of which I might produce this

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this intended brief Discourse into such a Length, as would contradict the Title Page: But I will touch upon some few Considerations, such as are grounded on Reason and Scripture, and will be of great use to Men of all Ranks and Conditions, if they are seriously laid to Heart.

Now in the first Place I say,

Our *Zeal* ought to be in that kind of *Proportion* which *Arithmeticians* call *Direct*; that is, where more gives more, and less less; my Meaning is, that our Zeal ought to be *proportion'd* to the true and intrinsick Value of Things.

It was a *prodigious Blunder* in the *Scribes* and *Pharisees* (a) who were very *zealous* as to those *minute* Matters of *Tything Mint, Annise and Cummin*, whilst at the same time they had little or no Regard to the *weightier*

(a) Matt. xxiii. 23.

Matters

concerning ZEAL. 155

Matters of the Law, viz. Judgment and Mercy and Faith. And yet as notoriously foolish and dangerous as ever this Practice was, we see Men are ever copying after so foul an Original.

Among which sort of Men I shall not scruple to place those among our selves, who exert all their *Zeal* about those *Ceremonies* our Church has thought fit to enjoin in God's Worship, by which we are chiefly distinguished from other *Protestant Churches*; when as to the other more *vital* and *essential* Parts of Religion they are perfectly cold and indifferent; and it may be allow themselves in many very gross *Immoralities*. I do not in any wise speak this to lessen that *Deference* that Men ought most undoubtedly to pay to the *Orders* of the Established Church; God forbid any Man, and much more a Clergyman should do that: *These things ought to be done*; but then things of far greater Consequence ought not to be neglected *and left undone.*

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undone. Even those *Outworks* of our Religion (if I may be allowed so to term them) may with Credit enough be disputed in our *Christian Warfare*; but then we should beware lest whilst we are scuffling about these, the Enemy come behind our Backs and surprize our Citadel, and run away with our *Palladium*, in which our chiefest Strength and Security consists.

What is Reason but *Proportion*; and what is Proportion but Reason? Every thing ought to be esteemed and contended for by us, as 'tis of more or less Value and Consideration; and to do otherwise is perfectly childish and irrational; to transcribe from the Old *Scribes* and *Pharisees*; 'tis a mere *Mockery* of God and Religion, to throw them the Shells, whilst we our selves trample upon or devour the Kernel.

There

concerning ZEAL. 157

There is another Fault little less absurd than this, if it be not more sinful and preposterous; and that is, when Men mingle *Partiality* with *Zeal*.

Self-Love is our inmost Garment, the first thing we put on, and the last we put off; it was interwoven with our Nature, for very wise and great Designs; but alas! What is it that *human Nature* has not, and doth not daily pervert? The wise Man tells us, *GOD at first made Man upright*, but 'tis as certain *he hath found out many Inventions*; (a) amongst which this is one, to convert that due Regard we ought to have for our selves into a *blind Partiality* of not looking into our selves, at the same Time that we are *critically severe* in examining and judging the

(a) *Eccles. vii. 29.*

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Faults of others. There are two famous Instances of this in Scripture: The first I shall produce is that of *Judah*. (b) The case was this; he had debauched his own Daughter-in-Law unknown; the Fact appeared she had been lewd with some Body, by what commonly discovers such things: Never Man was in a greater *Rage*; he immediately condemns her to the Flames without *Mercy* or Respite, and at the same Time never once thought of himself 'till his Staff and Bracelet discovered the fatal Secret, and loudly and visibly proclaimed his own Guilt. The other is that of *David*. (c) He had corrupted *Uriah's* Wife, and for the more secure and uninterrupted Enjoyment of her had basely murdered an innocent Husband; but yet, when the Prophet *Nathan* puts a parallel Case to him in a Parable so *pat*, and every way accommodated to his own, that one should have thought he

(b) *Gen.* xxxviii. 24. (c) *2 Sam.* xii. 5.

could

concerning ZEAL. 159

could not but have made the Application himself, without giving the Prophet any further trouble; yet, poor Man, *Prejudice* and Self-love had put out the Eyes of his discerning Faculty, 'till the Prophet plainly and roundly told him, *Thou art the Man*. Never was Man more moved against that *rich Miser* who had ravished the poor Man's Ewe-Lamb from him, that had been brought up in his Bosom, &c. *The Man that hath done this shall surely die*. A very right Judgment, had he duly considered his own *Case*, but that was hid from his Eyes, (a) according to the common Saying.

'Tis a Thing founded on the greatest and most concerning Reasons *to look at Home*; for as 'twill be of great Service to our selves, so 'twill bridle and reprimand our censuring and judging of others. We know by Experience

(a) Non vides id Manticae quod a Tergo Est.

that

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that Men that are gazing up into the Skies, when they should be looking under Feet or round about them, are in great danger of falling, or otherwise incommoding themselves; so 'tis with Men in their Journey to another World; if they would travel with safety and success, they should keep their Eyes upon themselves and their own Steps, or else *self* will deceive *self*, which I believe, every one will own to be *Self-Deceit*. It cannot be, how much soever a Man may be *zealous* as to what other Men do, that he can be *zealous* in the *Bottom*, if he be not zealous as to himself: And he that would have others do their Duty whether in acting or forbearing, should take Care to set them an Example in his own *Person*, otherwise he must resolve to bear a *Recoil* from the odious Charge of being self-condemned.

There is another Thing which the Religious *Zealot* ought frequently to be reminded of, and that is, that his
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concerning ZEAL. 161

Indignation against Sin, in which one part of true *Zeal* consists, be accompanied with *Grief* and *Pity*. It was a saying, I think of *Julius Cæsar*, that he *loved the Treason, but hated the Traitor*: The *Reverse* of which is true as to the Case now under Consideration; we should hate the Sin, but at the same Time love and commiserate the Person of the Offender. *Rivers of Waters run down mine Eyes* (saith the Psalmist) *because they keep not thy Law.* (a) And in another Place in the same Psalm, *I am grieved for the Transgressors, because they keep not thy Law.* From whence it very plainly appears, that nothing can be so contrary to a Christian's Duty, and particularly to *true Zeal*, as laughing at and making our selves merry with other Mens Sins, which were our Consciences as tender as they ought to be, would prick us to the very Heart, and make us dissolve in Tears and Com-

(a) *Pf. cxix. 36.*

passion.

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passion. This is no more than the *natural and genuine* Effects of Christian *Zeal and Compassion*, and an Heart softened to the Temper of the *sweetest* and best Religion in the World.

St. *Paul*, who as he was one of the greatest of the Apostles, so he has afforded us one of the greatest and most noble Instances of this kind of *Com-miseration*. (a) There was a very great Criminal in the Church of *Co-rinth* that incestuously and contrary to the Laws of Nature had married his Father's Wife; we are not told 'twas his own Mother, that would have been still more shocking, but 'tis most probable 'twas his Mother-in-Law; however 'twas, it was so unnatural and scandalous an Offence, which the Apostle could not forbear severely Animadverting upon; But how did he do this? 'Tis true, he delivered the Wretch to *Satan*, but it was only *for the De-*

(a) Compare 1 *Cor.* the vth. with 2 *Cor.* ii.

struction

concerning ZEAL. 163

struction of the Flesh, that his Spirit might be saved in the Day of the Lord Jesus Christ. For the due understanding of which we ought to consider, that during the Continuance of Miracles, Persons excluded the Church by Excommunication, were in a manner put out of God's Protection, so that the Devil tormented them in divers Manners, 'till such Time as they became sensible of their Sin, and the *Misery* of their Condition; and then was the Time for Mercy to shew it self in Comfort and Deliverance. The Apostle did not deliver this unhappy Wretch *to Satan* with any worse Design than to humble him under the Sense of his own Sin, that he might be qualified for God's Mercy. And no doubt he did it with much Reluctance and Unwillingness; but the Discipline of the Church, the Care of the *Offender's* own Soul, and to prevent the spreading of the Infection of so *infamous an Example*, rendered it absolutely necessary. Our Apostle is so far

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far from *mocking* or *insulting* this miserable Person, that he blames the *Corinthians* for *being puffed up*, and not rather, *bewailing* the Man, or as *Beza* renders the Word *ἐπεσθῆκατε*, (~~for what Reason I must confess I know not~~) did not sit mourning for him. (a)

This however is very plain, that when that *notorious Offender* was brought to the Sense of his Error, and became penitent for it, never did any Man express himself with more *Tenderness* and *Compassion* towards another, than this great Apostle; (b) *Sufficient to such an one is the Punishment, or the Rebuke* [ἐπιτιμία] *of the many: On the contrary ye ought rather now to forgive him* [χαρίζαι] *and comfort him, lest such an one be swallowed up with over-much Grief.* (b)

(a) 1 Cor. v. 2. (b) 2 Cor. ii. 6, 7.

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Compassion is what is planted in human Nature, and is really one of its greatest Ornaments; and where can Compassion become so much due as to Sinners, blindfolded and traveling by hasty Steps to their own Eternal Ruine? The Keeness of our *Zeal* should not prey upon, and much less eat up and drown that soft Compassion and tender Regard we owe to those that are *ignorant and out of the Way*, under the Power of Sin, and Vassals to the first and greatest Enemy of Mankind.

These with those other before mentioned are, I think, the most material Qualifications of a *Zeal* that is truly Religious, and which may lay claim to the Name of Christian Vertue, and so I have no more to add but what will be contained in the following Chapter.

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CHAP. VIII.

Is intended to shew the manifold and Fatal Mischiefs occasioned by False and Mistaken Zeal: As on the other hand the great Benefits that will result from what is right and genuine.

I am first to speak of the manifold and fatal Mischiefs that are the natural and almost necessary Result of a False and Mistaken Zeal. For as the *Philosopher* hath observed (a) that the best things when cor-

(a) *Aristotle.*

rupted,

concerning ZEAL. 167

rupted, become the worst and most odious: And as Fire, which very much resembles what I am speaking of, how useful soever otherwise it be, yet when it breaks thro' its proper *Confinements*, or exceeds its just Bounds and *Measures*, is the most dreadful and devouring of all other things, which consumes and lays waste all before it: So *Zeal* when 'tis mistaken as to its true *Object*, or being wrong as to its Measures and Conduct, it is not less frightful and Mischievous; nor have *Conflagrations and Deluges, the Sword, Famine, or Pestilence* made greater *Ravages and Devastations* than a mistaken ill conducted *Zeal*. For if you suppose it to be such, it can't be better painted and described than in the Habit and Accoutrements of one of the *Furies*, or at least in a *Fool's Cap*, the Object of Pity to the thoroughly Good, and of Scorn and Ridicule to all others.

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All Histories, *Sacred, Ecclesiastical* and *Prophane*, furnish us with Instances of the most dreadful and shocking *Tragedies*, the vilest, the most unreasonable, and unworthy *Practices* which *Zeal without Knowledge* hath led Men to act and submit to.

It would be endless, as well as needless, to enter into the Detail, and lay before my Reader a full and particular Account of all the Wickedness; Folly and Madness that a *mistaken Zeal* hath prompted Men to commit; some of the chief and most remarkable Instances of which, I shall have Occasion to mention hereafter. It has been found to transform Men into the most savage and barbarous Creatures, to break all the Ties of Nature and Alliance, and to render Men mere *Brutes*, nay, Devils in human Shape and Appearance. It attacks Human Nature in the most Essential

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sential and shining Parts of it, and wreaths and distorts it into the most *frightful* Figures and Appearances.

It Hoodwinks, and even deposeth the Reason of Mankind; perverts the Will, and sowers all the Passions and Affections in the Soul of Man.

It is a Religious Madness, which like other Phrensy even marks the very *Faces and Features* of Men with Impressions and Airs of a very disagreeable and even *dreadful Appearance*. Some think it was such Mark, which God is said to have put upon *Cain*, (a) after his having murdered his innocent Brother; God, say they, gave him a strange, wild, fierce, disordered *Look*, to which his own *Guilt and cruel Temper* may very well be supposed to have con-

(a) Gen. iv. 15.

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tributed, and both together to have rendered him dreadful, as well as hateful, to all that saw him.

And now to begin first with the Understanding, and shew how much a *blind mistaken Zeal* is found to disorder that Faculty of the *Mind*.

The *Understanding* is to the Soul of Man as the Eye is to the Body, which if it be sound and in right Order, it serves for Guidance and Direction, as it was design'd to do by God that gave it; and is in one Sense *that Light which lighteth every Man that cometh into the World.* The *Light of the Body* as every Body knows, and our Saviour hath told us, *is the Eye*; (a) and the Light of the Mind is the *Understanding*; which nothing so much darkens as Prejudice, and nothing so naturally begets sinful and pernicious Prejudices as

(a) Matt. vi. 22.

mistaken

concerning ZEAL. 171

mistaken Zeal about Religion. Too much Light and too great *Heat* are observed to weaken the Eyes of our Bodies; and so will a false *Zeal*, which but too nearly resembles a Fire out of its proper Place and Degree, do by that of the *Mind*, if it be not accompanied with *Wisdom* and *Temper*.

The *Jews* were not the only People whose *Zeal* was *without Knowledge*, and who might have been more knowing, if they had been less *Zealous*.

I think this may be allowed as a certain Truth, that Men that are *Zealous* are *perswaded* 'tis their Interest so to be; or which is *tantamount*, or comes to the same thing, there is some *Honour* and *Credit* in being so: And when once Men are *perswaded* of this, which *Perswasion* often proceeds from no better a *Principle* than a percurfory and superficial

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perſicial way of Thinking, or too ſubmiſſive a *Deference* to, or too high a Conceit of their own, or the Wiſdom and Piety of their Forefathers: Such a Preſumption that they are in the Right, and that it is for their Intereſt and Honour to be *Zealous* in ſuch a manner, will not ſuffer them to weigh and examine Things with that impartial *Exactneſs*, Care, and Caution, which they ought to do; or whether the things about which their *Zeal* is employed, be fit, or unfit to be done; ſeeing they fancy their Intereſt and Honour are concern'd in what they do: And ſo taking thoſe for their Line of *Direction*, they are reſolved to follow it whitherſoever it leads them.

Thus by theſe and ſuch like Means, Mens Underſtandings are rendered uſeleſs and inſignificant; ſhackled and enſlaved to the Force and Power of *Prejudice*, than which nothing can poſſibly be a greater Obſtruction to
Mens

concerning ZEAL. 173

Mens Knowledge, and to free and impartial Thoughts and Consideration.

Without having Recourse to some such *blind Cause*, as this, we shall not be so well able to account for the sad and tragical Effects of *mistaken Zeal*, both among *Jews* and *Gentiles* at the time of our Saviour's coming into the World and long before, of which there is yet, God knows, but too much remaining.

Those that have a Mind or Leisure may as to the *Gentiles* (if they understand the Languages of those Authors) see their Superstition, their Obscurities, Barbarities and other horrid Immoralities which they were led to the Commission of by means of mistaken *Zeal*; displayed in the clearest Light, and their whole *Religion* confuted by the most solid and convincing Reason; in *Clemens of Alexandria* *Pretrepticon* or Admonition to
I. 5. the

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the *Gentiles*, and in almost all the other *Primitive Apologists*: And as for the *Jews* and their *Zeal*, we need go no farther to be acquainted with it and its sad Effects, than the Scriptures themselves, to whom I refer my Reader.

Having said thus much of the *fatal Influence* which a mistaken *Zeal* is found to have upon Mens Understandings; in the next Place I shall endeavour to prove it equally mischievous as to their Wills and Affections.

And here, *good God!* what an *Aceldema*, what a Field of Blood have I to travel over! If I were largely and particularly to handle this Consideration, I should open such a *Scene of Horror*, so much Ill-nature, so much want of *Bowels of Compassion*, of Christian Charity and even of *Humanity* its self, that, to use the Poet's words, *Horresco referens*,
I

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I tremble at the very Thoughts to mention it.

It had been well for Mankind, well for Mens selves, and well for others, if the ill Effects of *mistaken Zeal* had reached no farther than the Understanding only; I mean it had been well in Comparison, had it not from thence infused its Venom into the Will and Affections; which are the most active Parts of Mens Souls, and are capable of putting Men upon doing most Mischief.

We can turn our Eyes almost no way, but we shall meet with shocking Instances of *mistaken Zeal*; not only private Hatred and uncharitable Censures are the Effects of it, but Blood and Ruin, Death and Destruction compose its frightful Train, and Racks and Tortures, Fire and grim Executioners wait at its Elbow: The most abhorred Treasons, the most bloody Massacres have had their Rise from hence;

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hence; and even the Crucifixion of the *Son of God himself* may be imputed to this Cause, and perhaps were he to appear in these our Days, he would be clapped up by the *Holy Inquisition* (as 'tis called) and be burnt for an *Heretick*. To think but of these things one would believe would make Mens *Hair stand upright*, and loose their Joints, and make their Knees smite against each other.

To read but the History of the *Jewish Zealots* in the last fatal Siege of *Jerusalem* by the *Romans*, as *Josephus* has represented it, would make a Man melt with Tears; the two Parties miserably distressing each other, killing and plundering one another within, whilst the *Romans* distressed them from without, and pale Famine and Death filled the unhappy City, which GOD, its once glorious and Omnipotent *Protector*, had now abandoned and forsaken.

But

concerning ZEAL. 177

But O thou *blessed Jesus*, whose Temper and Doctrine were all *Peace* and *Mercy*, do we live to see Christians thus afflicting and imbruing their Hands in the Blood of one another! and yet so cruel and unmerciful are many of us, who yet all pretend to preach and profess the Gospel of Peace: Alas, there is but too much Truth in that solemn Epiphonema, as 'tis call'd in Rhetorick, but atheistical Scoff; speaking of *Agamemnon's* sacrificing his Daughter, when he lay Wind-bound.

* Such horrid Mischiefs could Religion act. We have an eminent Instance afforded us in the History of this Nation in one of our own Princes, how far *Zeal* when 'tis mistaken may transport otherwise good and religious Persons. Acted by this, what *Havock* did *Queen Mary I.* make of Thousands of innocent Lives in *London* and other Places, contrary to her so-

* Tantum Religio potuit suadere malorum.

Lucret. Lib. 1.

lemn

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lemn Promise to those People, who help'd to place her on the Throne; and yet she is represented as otherwise a Princess of great Piety, and a very strict and vertuous Life: So much had *Zeal* the Ascendant over her Reason, and so much did it sower and imbitter her Temper; by means of which she has been transmitted to Posterity in very *black and odious* Characters; her blind *Zeal* having almost totally *eclipsed the Splendor* of her other Virtues.

And most certainly 'tis very great *Pity* that Religion, that was intended to sweeten Mens Tempers, should by Mistakes about it, sower and imbitter them: And that which is naturally adapted to cement Men in a sociable Amity and Easiness of Conversation with one another, should transform Men, as 'tis too often seen to do, by a mistaken *Zeal* for what is false, or it may be even for that which is true (for that is not impossible) into savage

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vage Creatures, void of *Mercy* and *Truth*, which as they are indispensable Duties, so are they the greatest Ornaments of *Human Nature*.

Having briefly spoken to those Mischiefs that arise from *mistaken Zeal*; I am next to say something to those Benefits that will accrue to Men by that which is *true* and *genuine*, which *St. Paul* calls a *Zeal according to Knowledge*. And here a very large Field opens and presents it self to our *View*, had I Mind to travel over it; let it suffice to give my Reader a small Landskip of it. And

First, I say, by this we shall be sure to please God, and make him our fast Friend.

(2.) As we shall hereby do the best Service to our Religion;

So (3.) Shall we render the Duties of

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of it much more easy and pleasant to us in the Performance of them.

I will speak to these Points with all the Brevity I well can.

(1.) I say hereby we shall be sure to please GOD, and make him our fast Friend. I have said so much already of the Excellency and Necessity of *Zeal*, in order to our *Acceptance* with GOD, that none can doubt, but true *Zeal* must needs be a very pleasing thing to him; insomuch that if this be wanting, all is a *dead Letter*, and such Mens *Religion* will, as St. *James* speaks in another Case, *be vain*. (a) But as *Zeal* for Religion recommends us to GOD's Love and *Friendship*: So it ought to be observed, that GOD is the very best of *Friends*, infinite in Wisdom and Power, and ready to do us Good upon all Occasions; and what is yet more valuable, he is θεὸς ἀπὸ μνηστῆρ, *a God*

(a) Jam. i. 26.

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a God at a *Pinch*, when our other Friends forsake or forget us, which is commonly seen to be when we have most want of them; then God, if we serve him faithfully and fervently, will stick fast by us, and either deliver us out of our Sufferings, or support and comfort us under them, and enable us to glorify his *Name* by them. *When my Father and Mother, saith the Psalmist, forsake me, the Lord taketh me up* (a).

And as it is with *private Persons*; so also with *publick Societies*, they are never safer than in God's Hands, and under his *Protection*; for if he be for them, who shall be against them? *No Weapon formed against them shall prosper*: (b) And how can any Nation promise themselves the *Divine Protection*, that is not *zealous* for God and Religion; however, where *Magistrates* and *Ministers*, who must render

(a) Psal. xxvii. 10.

(b) Isa. liv. 17.

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an Account, don't do all they can to encourage and promote it?

It is not a Multitude of Men, nor immense Riches, nor shining Arms, and undaunted Valour; nor the best Conduct that can preserve us, if God for our Lukewarmness in Religion, forsake and detest us. *And woe be to us if God depart from us. (a)* So that 'tis our greatest and truest Interest both for our own, and our Country's sake, to keep the sacred Fire burning, as the old *Romans* did; for if that should ever totally expire, we may expect that our Country, and our Liberty, will not long survive it,

The next Benefit we may promise our selves from being truly *zealous* towards God and for Religion is, that, as it hath been taken Notice of before, we shall best promote and secure our own Interest; so thereby we

(a) Hosea ix. 12.

shall

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shall best serve the Interests of our Religion, and be likely to do most Good to others, which indeed is to do Good to our selves by *Reflection*, and to render our Reward very great in Heaven. By being zealous our selves, we shall attract the Eyes of others, and fix them upon us; and at the same time, in all Probability, move them to an holy Imitation of our own Example. This is what our *Saviour* hath commanded us, *viz. To let our Light so shine before Men, that they may see our good Works, and glorify our Father which is in Heaven.* Which is as much as if he had said, if other Men shall observe you to be *zealous of good Works*, you will be likely to win upon them to be as zealous as they see you to be. And blessed is the Man that is so happy as to gain but one Soul by that Means, *he shall in no wise lose his Reward.* Let such an one know, saith St. James, *that he that converteth a Sinner from the Error of his Way shall save his Soul,*

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Soul, and cover a Multitude of
Sins. (a)

'Tis to be wished, as 'tis too much wanted, that the Members of the Established Church were as zealous for God and their Church as other *Denominations* of Christians are; and yet it is inexcusable in such Persons if they are not; because the *Doctrine of the Church* is in many Points purer, or else its *Form of Government* more antient and venerable, or its *Ceremonies* more rational, than perhaps they are in any *Church* this Day in the World, that we know of; and yet alas! our *Zeal* doth not seem in most of us to be proportionable to all these so *valuable Advantages*.

Both the Papists and the Dissenters use more *Art* and *Pains* than we do, to increase their Numbers, and to fix them to their respective Parties when

(a) Jam. v. 20.

they

concerning ZEAL. 185

they have gained them: Whereas we for the most part sit still and unconcerned whether we get or lose Ground, leaving Men to their own *Persuasion*, tho' we of the Clergy, if they will permit, are to enter into friendly Debates with them, by the *Canons*, and to endeavour all we can, to convince them of their Errors and Mistakes; which I can't forbear taxing as a Fault in those that *do not*, as Opportunity offers its self, but prefer their own Ease before other Mens Profit: Not so much as studying those Controversies that are betwixt us and them, which is indeed a very shameful Neglect, and by which the Church suffers very much *Detriment*, and such Men get as little *Credit*.

Lastly, Another very considerable Benefit and Advantage that is the *natural Result* of having a true *Zeal* for God and Religion, is this, that it will render even the most *difficult Duties* easy and pleasant in the *Performance*.

We

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We are by Nature very averse, in most Instances, to what is our Duty, ready to catch at every little frivolous *Excuse* to save us the Trouble of engaging in it, and soon tired and jaded with it, where we are thus engaged; but this proceeds from want of true *Zeal* and a lively and *vigorous Warmth of Spirit*, which would animate and quicken us to the Discharge of our Duty, and keep us from growing dull and jaded in the Performance.

The Doctrines and Duties, for Instance, of *Mortification, Self-denial* and *taking up our Cross and following Christ*, are very harsh and afflictive to Flesh and Blood, and are what even the Soul herself shrinks at, whilst in Partnership with the Body. But if Men are once inspired with true *Zeal* for God and Religion, it will carry them above the World, and make them account of every

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ry thing else but as *Dross and Dung* that they may win *Christ*; and as *St. James* speaks, even count it all Joy when they fall into divers *Temptations*. (a) And this is the very highest and most *heroical Pitch* of *Vertue*; *We admire*, saith *Seneca*, such *Animals*, that pass through the *Fire* without any *Hurt* or *Damage* to themselves: But how much more admirable is that *Man* that receives no *Harm* either by *Sword* or *Fire*? you will easily see how much easier it is to conquer the whole *World*, than to subdue a *Person* of such *uncommon Resolution*. (b)

What *Philosophy* vainly boasted of, that can only the *Excellency* of the *Christian Religion* with *God's Grace* effectually perform: If we love *God* as he deserves, and are *zealous* as we ought to be about the *Duties*

(a) *Jam. i. 2.*

(b) *Miramur Animatia quædam que per Medios ignes sine Corporum Noxâ transeunt, &c. Ep. 9.*

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of our most holy Religion, *this perfect Love* and this *Zeal* will place us above Fear and above Pain, and as to our better Parts, out of the reach of all the *Powers* of the World; which is a Condition so noble, so happy, so desirable, that we ought never to cease with the greatest Importunity to ask, that God would bestow upon us this sacred Armour, this *heavenly Temper*; and that *his Will may be done by us on Earth as is by the holy Angels in Heaven.*

F I N I S.



Notwithstanding the Care and Design to prevent as much as possible, all Mistakes, the following ones have crept into this Impression, which the Reader is desired to correct as follows.

PAge 10. Line 3. read *Paroxysm*. p. 13. l. 12. r. *Eternal*. p. 20. l. 23. dele *Other Mens Zeal, &c.* and what follows to l. 4. in p. 21. being twice printed. p. 21. l. 5. r. *Practice* l. 14. for *great*, r. *greater*. p. 40. l. 1. for *those Qualifications*, r. *some of those Qualifications*. p. 71. l. 22. dele out. p. 92. l. 12. r. *one of the first Bishops*. p. 117. l. 7. Comma after *said*, and dele Fullpoint after *that*. p. 120. l. 2. r. *Nodosi Tabulas centum*. p. 125. l. 11. for *then* r. *that*. p. 126. l. 20. for *Unbelievers* r. *Misbelievers*. p. 143. l. 20 r. *ye appeared*. p. 146. l. 5. for *it*, r. *them*. p. 164. l. 5. dele all those Words within the Parenthesis. p. 171. l. 2. for *Zeal* r. *Heat*. There are some other Errata in the Citations, particularly in the *Greek*, which I hope the Learned will be pleas'd to amend.

